PROGRESSIVE ENDEAVOR

Amos R. Wells

Progressive Endeavor

By

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Author of "Expert Endeavor," etc.

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PREFACE

This is not a manual of methods. The methods of Christian Endeavor are flexible, constantly changing, developing, and improving as need arises and as new light is gained. This is a manual of principles, with only enough citation of methods to make clear how the principles work out in experience. It is a second textbook of Christian Endeavor, "Expert Endeavor" being the first. This book, however, is independent of "Expert Endeavor," and does not require a knowledge of it. "Expert Endeavor" supplies the "How" of the society; this book, the "Why." Both books should be studied by every Endeavorer who would be well equipped for his work. For mastery of the contents of this textbook, proved by a suitable examination and attested by proper persons, the United Society of Christian Endeavor will award the degree of "P. C. E.," "Progressive Christian Endeavorer." The full conditions are stated on the concluding pages of this book.

The principles of Christian Endeavor are in exact harmony with all the discoveries of psychology and the laws of pedagogy. Parallel passages from the best writers on religious education might be laid alongside every chapter of this book in scholarly confirmation of all its statements. This, though it might interest scholars, would confuse the readers for whose use this book is primarily designed, and the author prefers to omit these corroborative props. Everything said here regarding the way in which the scheme of Christian Endeavor fits in with the constitution of the church and the way in which the operation of Christian Endeavor trains for the activities of the church will be so obvious to every practical Christian as really to require nothing beyond the mere statement. The statement carries conviction.

This book is intended for the reading of pastors, that they may obtain from it a clear conception of the purposes of

Christian Endeavor and the means by which it accomplishes those purposes, that pastors everywhere may become convinced that Christian Endeavor is an efficient mode of practical religious education for which every earnest minister of the gospel is seeking. It is intended for the use of theological seminaries and similar schools, that the pastors and lay workers of the churches of the future may know what a magnificent and attested tool lies ready to their hands. It is intended for the study of the Endeavorers themselves, in local societies, in unions, in summer schools, and in conventions, that they may know the reasons for what they are doing, and may move with more enthusiasm and determination because they have their eyes fixed on clearly perceived goals and their feet set in understood paths. The previous textbook, "Expert Endeavor," has met with a success far beyond any imagining of its author. May the blessing of the Holy Spirit equally attend this book, and render it useful in the kingdom of Christ.

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Boston, Massachusetts.

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Progressive Endeavor.

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CHAPTER I.

WHAT CHRISTIAN ENDEAVOR IS.

What is the best start toward a definition of the Young People's Society of Christian Endeavor?

Its name, for every word is significant and appropriate.

What is the significance of "Young People" in the name of the Christian Endeavor Society?

It means that it is a society of, for, and by the young people; it is made up of them, exists for them, and is conducted by them. Especial emphasis is laid on this point. Full responsibility for the conduct of the Christian Endeavor society is laid upon the young people, thus developing their initiative and their sense of obligation and their loyalty to the society and its work as could not be done in any other way. The Endeavorers are taught to seek adult advice, especially that of their pastor, and to act in close co-operation with him and with the church officers; but the society is not managed by adults in any capacity. It is a Young People's society.

What is the significance of the word "Society" in Christian Endeavor's name?

It means that Christian Endeavor is a training in associated action, in joint effort, in hearty and effective co-operation. While it cultivates individual powers and develops individual initiative, it is not individualistic. No one person does it all in Christian Endeavor. Our society is fatal to the spirit of bossism. Christian Endeavor believes that "everybody is wiser than anybody." That is why the committee is Chris-

tian Endeavor's most characteristic agency. That is why Christian Endeavor centres on the prayer meeting, which is the old English town meeting applied to religion. Christian Endeavor in all its outreaches is distinctly democratic. It appeals most to the most democratic denominations and men. It has never developed a czar. It is a true society.

What is the significance of the word "Christian" in the name of our society?

Christian Endeavor exalts Christ; it is first of all a religious society, not a society for social, athletic, or literary purposes. It may include these elements, but they are always distinctly subordinate to the religious aim. It appeals to the religiously-minded youth, and seeks to make all youth religiously-minded. Christian Endeavor believes in athletics, in literature, in the social life, but it believes that the public school and secular life are developing the youth sufficiently in these directions, while they are not developing the youth religiously. Our society does not try to do what is already being well done, but specializes in religion. If a church wishes to train its young people mainly in athletics, or in debating, or merely to give them a good time, Christian Endeavor is not the society for that church; but if it wishes above all to train its young people for the Christian life, the Christian Endeavor society is ideal for its object.

What is the significance of the word "Endeavor" in the name of our society?

It is the badge of earnest purpose, and at the same time of appropriate humility. It is a young people's society, and young people cannot promise accomplishment; but they can promise effort. It is a young people's society, and young people cannot promise wisdom; but they can promise ardor. The keynote of Christian Endeavor is earnest striving. In the end, as all Christians know and as Endeavorers discover, earnest striving in the spirit of Christ does obtain both wisdom and noble results, but for both of these we may need to wait a long time. Like all work of youth, Christian Endeavor has in it many possibilities of folly and of failure. All the church can fairly ask of its young people is teachableness and a Christian purpose. If this reasonable limitation, inherent

in the name of our society, is borne in mind, much of the criticism of Christian Endeavor will fall to the ground or will never be uttered. The society is well named. If it is true to its name, nothing more need be asked of it. It is a *Young People's—Society—of Christian—Endeavor.* Four elements in the definition.

What other element in the definition of Christian Endeavor is contributed by its motto?

Christian Endeavor adopted the ancient, discarded motto of Harvard University, "*Pro Christo et Ecclesiæ,*" which it uses in English, "For Christ and the Church." "For Christ" appears already in the name "*Christian* Endeavor"; "for the Church" is the added element. Christian Endeavor grew up in the church. It was devised by an earnest pastor to help him in his church work. Other young people's organizations that have strangely found much favor with some churches and pastors are entirely independent of them, owe them no allegiance, and give no support to their activities. Christian Endeavor has put into the heart of its life and work the promise to support the church in every way, especially by attending regularly its regular services. Pastors and churches that desire such support may well advocate Christian Endeavor, for no young people's organization on a secular foundation takes such a pledge—and no adult church organization either, so far as the writer knows. Christian Endeavorers also recognize the fact that loyalty to the church includes loyalty to the denomination of which the church is a part, and have exemplified their loyalty in every way. Church and denominational loyalty furnish another element in the definition of Christian Endeavor.

What additional element in Christian Endeavor balances its loyalty to church and denomination?

It is an interdenominational society. Each society is loyal to the whole kingdom of God as well as to its small part of that kingdom. Its sympathies reach out, its fellowship is as wide as the world. *Christian Endeavor takes in all evangelical denominations, and is found in all of them, especial emphasis being laid on it in most of them.* It takes in every land and every race. There is no color line in Christian Endeavor.

It overleaps national antagonisms, knows nothing of them. Its conventions are Pentecostal, including "every tribe and people and tongue and nation." Christian Endeavor is a powerful force toward real Christian union, a force all the more efficient because it is quiet, pervasive, and never dogmatic. The term "interdenominational" must be added to any definition of Christian Endeavor.

What is the fundamental aim of Christian Endeavor?—for that should certainly be included in the definition.

Its fundamental aim is to develop the Christian character of the young people and train them for the most efficient service in the church, the denomination, and the world-wide kingdom of God. This aim is all-inclusive. It prompts and informs all Christian Endeavor methods and agencies, and is carried out practically in a multitude of ways. To this aim Christian Endeavor has been true from the beginning, and if it ever loses its hold on its fundamental purpose the society will cease to prosper; but it was never more devoted to this ideal than it is to-day.

What about Christian Endeavor methods should be included in the definition?

Only this, that those methods are absolutely flexible. Christian Endeavor holds them tentatively, being ever ready to abandon them and adopt better plans when they are devised. That is why Christian Endeavor can never be superseded: it supersedes itself. It is an ever-growing, an ever-developing organization. It believes with all its heart that "the good is enemy of the best," and it will have nothing but the best. Those who have watched Christian Endeavor from the beginning have seen its methods constantly change and expand and improve. To some forms of committee work it has adhered through all the decades, but others it has experimented with, found undesirable, and dropped. So also with numerous sub-organizations which it has taken up, employed for a time, discovered something better, and substituted the latter for the former. Christian Endeavor does not lightly discard a plan or a method, but it does not carry around dead wood. This absolute flexibility of Christian Endeavor renders it

adaptable to the needs of every church, every denomination, and every time, and constitutes a necessary and valuable element in its character.

Can all these elements be grouped together in a single definition?

Yes, if it is understood that no definition of a growing thing can ever be complete or more than suggestive, and that every one has a right to make his own definition in accordance with his own observation and opinion and with the progressive evidence of history. With these provisos, we may say that "Christian Endeavor is a religious society consisting of young people and controlled by them with the advice of older Christians; a society consecrated to Christ, devoted to church and denomination, brotherly toward all Christians the world around, democratic, definitely purposeful, flexible and progressive, its aim being to develop the Christian character of its members and train them for Christian service."

And now let every user of this book set to, and make his own definition!

What is the chief reason for the affectionate loyalty of the young people to Christian Endeavor?

Some might say, the activities of the national Christian Endeavor organization and its officers; but in an organization so extensive as Christian Endeavor, all the national officers are and must always be personally unknown to the vast majority of the members. Nor do printed communications take the place of personal contact, for the national organization has not enough money to get into touch with the Endeavorers in that way even once a year. No; the chief reasons why young people are loyal to Christian Endeavor is because it is loyal to them, it believes in them, trusts them, and throws responsibilty upon them. There is nothing to which young people will respond more heartily than responsibility. The Endeavorers feel that this is their society. They have the pride of ownership. Christian Endeavor work has to them the air of personal adventure, of high romance. To millions of young people Christian Endeavor has supplied their first opportunity to launch out and do something worth while on their own initiative. They never forget it.

What is another reason for the affection which young people feel for Christian Endeavor?

The difficulty of the work. Christian Endeavor at once makes large demands on the beginner. He is called upon immediately to do what he has never done before and what seems all but impossible. He has to speak in open meeting. He is called upon to offer prayer in public. He is expected to lead a meeting. He is set to doing absolutely unfamiliar work on a committee. The business meetings and the socials make demands upon him. Union work opens up before him, an apparently limitless field. Every Endeavorer who looks back upon his first weeks in the society smiles at the remembrance of his despairing helplessness in the presence of those enormous and unbelievable tasks. But Christian Endeavor encouraged him and kept him at it and developed him by laying ever harder and harder tasks before him, making him able each year to do what would have been really impossible for him the year before. Millions of young people realize what Christian Endeavor has done for them by requiring hard things of them, and are grateful for this invaluable service.

What is a third reason for the affection which young people feel for Christian Endeavor?

Their love for Jesus Christ and their loyalty to Him. Christian Endeavor has bound its fortunes in with Christ's. It asks for nothing from the young people except that they do the will of Christ. It does not require from the young people that they trust Christian Endeavor but that they trust Christ. It emphasizes communion with Christ, testimony for Christ, loyalty to Christ's church, work for Christ's kingdom in the earth. Christian Endeavor asks nothing for itself but everything for Christ, and by thus identifying its interest with Christ's it has won the abiding affection of those who love Christ. The societies that rest upon some human hero can never win from their members this permanent regard.

What is the fourth reason for the young people's loyalty to Christian Endeavor?

The broad views which Christian Endeavor requires them to take. Young people like what is large. They exult in wide

horizons. The interdenominational fellowship of Christian Endeavor pleases them. They are no less loyal to their own church for making acquaintances of young people of many other churches and catching the contagion of their loyalty to their churches. They are far more earnest for denominational missions when they look out over all lands and see the noble work which all the mission boards are doing, and the appalling need which remains in spite of all this work. The union work of Christian Endeavor has given to multitudes of young people their first conception of the world-wide kingdom of God, and they can never forget the organization which brought them this enlargement of vision.

What is the fifth reason for the young people's affection for Christian Endeavor?

The idealistic yet entirely practical nature of the work to which Christian Endeavor introduces them. Some workers with the young, and some organizations established by such workers, think that young people respond only to what is fanciful, showy, sportive. Young people, they think, in order to be reached and held, must be dressed up in some uniform or some fantastic garb; they must be led to play that they are Indians, or knights, or soldiers; they must be tolled along with ceremonials, with secrecy, with ritual, with processions and banners and regalia, with thrones and toy guns and campfires. This play is all right, but it does not lead on and up to the church and its work, as should be obvious to pastors and all church workers. It is good fun, and it may be made to teach worth-while lessons, but it is a foolishly inadequate training for church work. Moreover, the young people themselves do not respond to it with their higher natures and their deeper and permanent affection as they respond to the work of Christian Endeavor prayer meetings and Christian Endeavor committees. In these efforts they realize that they are already a part of Christ's church, doing Christ's work in the world. They cannot feel this in cataloging the birds, starting a fire with friction, or learning to march by bugle call. Christian Endeavor sets the young people at once to doing church work, with the highest ideals and in the most practical fashion. They rejoice in this far more than in the most imaginative and poetical ritual, and their fondness for

it does not fade out with maturing years, but grows and deepens into the adult work of the church.

Are there other reasons for the love which the young people feel for Christian Endeavor?

Yes, many other reasons, but most of them are common to other forms of young people's organizations, and do not need to be named here. For example, young people love to be together, they like to do things in partnership, they exult in the feeling that they belong to a great host of young people, they are imitative and want to do what other young people are doing, they are fond of action, they delight in good times. Christian Endeavor furnishes all these grounds for the affection of the young people just as well as any other young people's organization, but these grounds are not peculiar to it. But the five principal reasons for the loyalty of youth to Christian Endeavor are peculiar to it; they are: (1) that Christian Endeavor trusts them and places responsibility upon them; (2) that Christian Endeavor requires them to do hard things; (3) that Christian Endeavor constantly holds up before them their Saviour, Jesus Christ; (4) that Christian Endeavor gives them broad views and enlarging contacts; and (5) that Christian Endeavor leads them into work which, though thoroughly and immediately practical, is inspired by the highest ideals of the church and the kingdom. The ardent love of Christian Endeavorers for their society is a remarkable phenomenon in the history of the church, calling for an explanation. The explanation lies in these five reasons and can lie in nothing else, and it is an explanation full of instruction for church leaders and for all students of religious education.

CHAPTER II.

HOW CHRISTIAN ENDEAVOR OBTAINS ADULT COUNSEL.

How may a Christian Endeavor society gain adult counsel without preventing the development of initiative in its members?

Through the election of some adult to be the Society Counsellor, some older person of experience who will act as Big Brother to the Christian Endeavorers.

What does the Society Counsellor do?

He encourages the society when its members are depressed, praises it for its good work, criticises it tactfully when it needs criticism, and advises it when it needs to be shown better ways.

Why is such an adult worker needed in connection with the Christian Endeavor society?

Because young people are inexperienced and are likely to make mistakes which will injure their work and detract from the reputation of the society. They are often over-zealous, attempting what is absurdly beyond their powers, with the result that they are discouraged and give up Christian work altogether. They lack the balance and prudence which come from years of endeavor for the Master. Frequently they do not understand the philosophy of Christian Endeavor, the reasons for its constitution and processes, and drop the most important methods, emphasizing methods that have very little training value or none at all. They need a Counsellor in this training school of the church just as much as they would need teachers in a technical or professional school.

What is the difference between the Christian Endeavor Counsellor and the superintendent of the Junior or Intermediate society?

This very important difference, that the Junior or Intermediate superintendent is the acknowledged leader of the so-

ciety, always at the front, originating, planning, directing, the real executive of the society. In the older Christian Endeavor society, on the contrary, the most essential part of the training is that the young people shall become independent Christian workers, forming their own plans, discovering or originating their own methods, directing their own activities, obtaining results for themselves. If the society does not develop initiative, it does not train workers that will be worth much in the adult activities of the church. To be sure, the Junior society, and still more the Intermediate society, do what they can to develop initiative, but only to a slight degree, and in preparation for the fuller and freer work of the older society. The Counsellor of the older society is not to be a superintendent, but merely a watchful and helpful friend. He works very quietly and behind the scenes. If the Endeavorers come to think of him as a boss, his usefulness to them is over.

What kind of person should be chosen as Society Counsellor?

Some one that believes thoroughly in Christian Endeavor, understands it thoroughly, and, if possible, has had long experience with it. He should have a knowledge of the total educational programme of the church. A graduate Endeavorer is the best for the office, provided he has the other necessary qualifications. These qualifications, in addition to those just named, are deep consecration to Christ and devotion to the church, true humility, genuine tact, courageous frankness, fidelity to duty, and a real love for young people and ability to win their confidence and affection. The latter qualifications he is sure to have, since the society is to elect him, and the young people are very likely to select some one that possesses also the former characteristics.

What should be the relation between the Society Counsellor and the Pastor?

Very close and intimate. The Counsellor will often talk over the affairs of the society with the Pastor, and will get the Pastor's views regarding the society, his criticisms, his hopes, his plans, and pass them on to the Endeavorers. The Pastor can talk with the Counsellor about the society more

freely than he could talk with the young people, and the Counsellor can remove any misapprehension and smooth out any misunderstanding much better than the young people could. One very necessary part of the Counsellor's business is to cement the friendship between the Pastor and the Endeavorers, and bring about an active co-operation of the two. If the church has an educational committee, the Counsellor should of course be a member.

CHAPTER III.

HOW CHRISTIAN ENDEAVOR DEVELOPS DECISION.

What in the needs of the day call for the development of decision in the young people?

No other quality is more needed in civic life, in social life, and in business life than this very willingness to assume noble obligations and be true to them. Modern civilization is based on promises, on the pledges taken by office-holders, on the checks and promisory notes and contracts and bonds issued by business concerns, on the truth of private conversations, on the sanctity of the marriage vow, on fidelity to pledges of allegiance to nations, on the keeping of treaties, and all the rest of the intricate network of promises which bind men and nations together. Nothing is more needed than a school of promise-keeping, a college of fidelity to duty and to obligations, and that is just what the Christian Endeavor society emphatically is.

How does the church as well as secular life call for decision of character and assumption of duties?

No church can long endure without the constant accession of youth whose sense of duty has been developed and who have been taught to decide manfully for right courses of action, though they may be hard and at first distasteful. A church into which a Christian Endeavor society is pouring a constant stream of high-souled young people trained to make Christian decisions unflinchingly and remain stanchly faithful to them is certain to succeed and to grow stronger through the years. This is one of the chief services of Christian Endeavor to the church of Christ and the kingdom of God in the world. It is a priceless service, for which far-seeing ministers and devout Christian workers can never be sufficiently grateful.

What summons to decision faces the Endeavorer at the outset of his Christian Endeavor experience?

He is confronted with the Christian Endeavor pledge, or, as some prefer to call it, the Christian Endeavor covenant, because there are two parties to it, the Endeavorer and Jesus Christ.

What is the Christian Endeavor pledge?

First as to what it is *not*. It is not a required formula, a fixed and arbitrary form of words, a prescribed set of requirements. To make it entirely clear that this is not the case, the United Society of Christian Endeavor offers four different forms of pledges, besides those for Associates, Intermediates, and Juniors, and does not insist on any of them, but leaves the wording of the pledge entirely to the local society and its pastor. But the pledge *is* a definite and worthy programme, some standard of Christian character and service which the Endeavorer promises to try to reach, some set of Christian obligations which the Endeavorer will heartily assume.

Why does Christian Endeavor insist upon this element of obligation, this setting up of definite standards, before it will recognize an organization as a Christian Endeavor society?

Because it does not wish the fair name of Christian Endeavor to be smirched with fore-doomed failures, with wishy-washy societies of young people that have no Christian purpose, are not willing to assume any Christian obligation, but come together merely for worldly ends or to have "a good time." If a young people's society virtually says, "We have no goal, we have set up no standard, we have no definite Christian aim, we are not trying to do anything for Christ or for Christ's church," then Christian Endeavor says, "You may be a very jolly social club, a very excellent literary society, a very strenuous athletic club, but you are not striving to do something for Christ, and therefore it would certainly be a misnomer for you to take the name of Christian Endeavor."

Suppose a society does not adopt any one of the four "model" Christian Endeavor pledges, but, with its pastor,

writes its own pledge, who decides whether it is a worthy one or not?

The pastor himself. The United Society does not go back of his statement. If he says, "My young people have set up definite standards of Christian character and accomplishment which they will seek to attain, and I regard those standards as worthy; we ask to be admitted to the world-wide Christian Endeavor fellowship," then that society will be placed gladly on the rolls of the United Society of Christian Endeavor.

Why is it necessary to formulate these Christian purposes? How may we answer the objection that any such declaration must leave out much and render the young people content with inadequate purposes and a partial Christian life?

The pledge does of course omit many particulars, no matter what Christian Endeavor declaration is adopted or formulated; but that is true of every pledge. The marriage vow, for example, instances the giving of "all my worldly goods," but it omits thousands of important particulars necessary to a happy wedded life. It merely names material possessions as a sample of the uncounted things a husband will do for the wife and a wife for the husband. The same is true of the church vow, the citizen's vow, the soldier's vow. The Christian Endeavor pledges, however,—at least the "model" ones, —all start off with the great, inclusive promise to try to do "whatever Christ would have us do."

Why not stop with that comprehensive promise?

Because it is so easy for every one to rest in generalities and never translate them into particulars. Of course, if any pastor and society should choose to stop there and should state that they had adopted what they regarded as an adequately definite programme of action as a pledge, the United Society would not question the statement; but experience has amply proved that most persons' consciences are not aroused to definite deeds without definite obligations and clear-cut committals. The present writer made that mistake at the beginning of his Christian Endeavor work, taking the "iron-clad pledge" and rewriting it for his society in terms of generalities; but his fine-sounding pledge did not produce

fine action, and after some months of experimenting he got his society to put back into their pledge all the definite promises. That, he is sure, will be the experience of any society that stope with the glorious first sentence of the Christian Endeavor pledge; but there is no law against experimenting.

How may we answer the objection that the "model" pledges do not select the objects that should be set forth in a programme for young people?

There are three answers. First, as already said, the selection of sample endeavors is not obligatory, but other endeavors may be substituted by any pastor or society. Second, by asking what purpose included in the "model" pledges should be excluded from the model Christian life. And third, by asking what that the pledge does not contain ought to be inserted. Few Christians would say that young people ought not to be faced with their duty and privilege in the matters of church attendance, Christian testimony, prayer, Bible reading, personal consecration, and Christian service; these are the matters which the commonest Christian Endeavor pledge emphasizes. A recommended form less often used adds missionary, evangelistic, and civic interests. What more should be added? Nothing hinders the addition!

How can we answer the objection that for the young people to assume definite religious obligations and then prove unfaithful to them injures their spiritual life?

We must admit that, of course; but to be unwilling to assume definite and worthy religious obligations shows that they have a paltry spiritual life, one of which they should be ashamed, one out of which they should be brought by every possible means, and no means is better than the Christian Endeavor pledge. To be sure, the Bible says it is better not to vow than to vow and not pay; but it is far better to vow *and* to pay. There is no more Christian stimulus to the higher life than the courageous assumption of duty.

How are the Endeavorers faced with the religious standards of the society?

When they become members the pledge is explained to them by the Lookout Committee. As they are received into

the society the pledge is again read and emphasized and they sign it as it is incorporated in the society constitution, receiving a copy of it, which also they will sign and keep before them as a constant reminder. A large-type copy of it is also hung on the society wall and confronts them at every meeting. The society stands and repeats the pledge at the monthly consecration meeting. Occasionally the various clauses of the pledge are discussed in a series of talks before the society. The Lookout Committee exists partly for the purpose of reminding the members constantly of the pledge and keeping them faithful to it. It is safe to say that no other organization connected with the church has so many ways of reminding its members of their duties and obligations as the Christian Endeavor society has and uses.

Besides the pledge, what other decisions are the Endeavorers urged to make and adhere to?

They are early faced with the necessity for making a decision for or against the claims of Christ to their outspoken allegiance. About half the societies require church membership of all their active Christian Endeavorers; the pastors of the remaining half do not think it wise to make this requirement. In all the societies, however, the Lookout Committees make it one of their duties to urge church membership on every one who is not an avowed Christian and a church member, this work being done in conjunction with the Pastor.

What other calls for decision does Christian Endeavor make?

It is constantly placing duties and opportunities before the Endeavorers and bidding them decide for them. Every call to offer public prayer, every opportunity to speak in the prayer meeting or lead a meeting or serve in an office or on a committee, to give of their means to Christian work, to speak to some comrade about Christ and about church membership, to warn some one away from vice, to sing for Christ or play the piano or organ, to superintend a Junior or Intermediate Christian Endeavor society—all of these are calls for decision, and the manifold Christian Endeavor activities multiply these calls.

CHAPTER IV.

HOW CHRISTIAN ENDEAVOR DEVELOPS INITIATIVE.

Why does initiative rank very high among the qualities that should be developed by a young people's religious society?

Because it is necessary for the effective working of a church, and without it one cannot be considered ready for the most useful life as an adult Christian. No pastor can do all the planning for all his church organizations and activities; and if he could, the planning would soon become monotonous and the church work uninteresting. Many minds must be focussed on the varied problems of a church, if they are to be met and solved. Besides, no one is so much concerned for the success of another's plan as of his own, and in a church where the pastor "does it all" the pastor is in danger of becoming left all alone, the whole church in himself. A wise pastor will not be half so eager to "start things" as to have his church members start things, and will count the future of his church safe quite in proportion to the number of its members that possess initiative.

Why is the Christian Endeavor society especially fitted to develop initiative?

Because its entire organization and all its methods of work are so arranged as to place as much responsibility as possible on every member, and draw from every member as large an original contribution as possible to the plans and achievements of the society. The spirit of Christian Endeavor is one of expectation. It requires large things from the least worker. It tumbles the Endeavorer into some post of leadership and bids him lead, bids him make his own plans, devise his own methods, start his own enterprises, only do something for the kingdom of God. It is very hard to remain a nonentity in Christian Endeavor.

But suppose the beginner lacks confidence: how does Christian Endeavor encourage him?

All around him he sees other young people doing things for the Master. They are no older than he, their public-school work is no brighter than his, there is no apparent reason why he should not do as well as they in time. The officers and committee chairmen tell him that at the start they were timid and stammering and made lots of mistakes, but they got over it all with practice, and so will he. Here is where one advantage of joining a society is clearly shown. In these stimulating surroundings the beginner can do what he could never do by himself; and, cheered on by his contemporaries, he ventures upon tasks to which the exhortations of adults would not be likely to lead him.

What opportunities for initiative does the Christian Endeavor prayer meeting afford?

There is no pattern mode of taking part, and each Endeavorer is encouraged to be original in manner as well as in method. If he will use the blackboard and give a chalk talk to illustrate the topic, he will be quite in harmony with the meeting; or if he recites a poem; or if he brings in some appropriate object and makes it the basis of a little parable; or if he gets up a suitable debate with another Endeavorer. The society expects variety and seeks it; it applauds prayer-meeting initiative; the printed prayer-meeting helps suggest it in every way. This is true also when the Endeavorer leads a meeting: he has no pattern to follow, the society has adopted no ritual like a secret order, the time is not taken up with monotonous forms, the hour is all before him to mould as he will. Each new leader is entirely free to get up a brand-new type of prayer meeting, if he can and desires; and the fresher and more novel his plans, of course within the bounds of reverence and fitness, the more pleased will the society be. A very little study of Christian Endeavor literature, especially of the various local and national Christian Endeavor papers, will furnish innumerable illustrations of the absolute freedom of the Christian Endeavor prayer meeting, and the fertility of Christian Endeavor initiative in response to this freedom. Those who would substitute for the Christian Endeavor prayer meeting the fixed cere-

monies and ritual of a young people's lodge—though there is no Christian Endeavor law against it if the pastor and members wish to make the experiment—will thereby deprive the Endeavorers of a most valuable training in initiative, and create a monotony that will become very wearisome after the novelty wears off; nor would such a ritual serve as any training in preparation for church work.

What stimulus for initiative is supplied by the Christian Endeavor committee work?

Here also nothing is hackneyed. Christian Endeavor committee manuals record the multiform methods evolved by the young people, but only as suggestions of what may be done, not as fixed and required programmes. Everywhere that is regarded as the best committee which considers the present needs and opportunities and meets them most vigorously and successfully, regardless of whether what it does has ever been done before in that society or not. The very list of committees is variable, and there is no restriction as to many or few, or as to kinds or permanence. The society may drop this committee or add that committee according to the work to be done and the available workers. Christian Endeavor committee work is intended to be lifted far out of the perfunctory and stereotyped, and in its general outline and its every feature to encourage the young people to view their fields of work with the eyes of discoverers and the minds of inventors. It is obvious that this means far more for the building up of an enterprising, aggressive church in the future than could any narrow and set system, limiting the form and number of activities and shutting them up within the bounds of a few departments.

When the Endeavorer rises to be an officer, what promptings and opportunities for initiative has he?

Here also Christian Endeavor has preserved the utmost freedom, and here also the spirit of the society urges the fullest and most joyous initiative. No officer is bound to the track of his predecessor, but each is expected to lead the society in new and nobler endeavors. Of course the enterprises to which the society stands committed will be carried on, unless it is deemed wise to discontinue some of them, but each new administration is expected to fix its own goals.

This should also be the spirit of the church officers for whose work the Endeavorers are training.

What calls for initiative in the larger work of the Christian Endeavor unions?

Just because its work is more extensive and involves a larger number, a Christian Endeavor union must carry on from year to year a considerable amount of consecutive activity. Unions are continually organizing new Junior, Intermediate, and Young People's societies, and helping the struggling societies. Many unions have large enterprises on their hands, fresh-air homes to manage, hospital work and work for prisoners and sailors and various asylums which is not to be abandoned, and other community activities for which the union has become responsible. These are to be continued, for Christian Endeavor must not be fickle, and must keep its hands on any plough which it has once placed in the furrow. But all of this work may be improved, and few unions are doing half so much work of this kind as they might be doing. There is ample scope for originality and initiative in any Christian Endeavor union, and any union position is so impressive and manifestly important as to develop all the initiative a worker may possess.

But suppose some one objects that young people are rash, that they have too much initiative, that they are headstrong, impulsive, unwise in their selection of aims, and need rather to be curbed than urged to undertake new tasks: what shall we answer?

That this alleged impulsiveness of youth—about which there are two opinions, many sagacious observers insisting that young people are more conservative than their elders—is, when properly guided, an invaluable quality, the basis of all courageous progress. The church is doomed that does not cherish it and apply it to the work of the church. All that is needed is to keep a kindly eye upon it and speak a tactful word of warning now and then, but for the most part to praise and encourage every indication of real initiative. If a wise Society Counsellor is chosen, and if he and the Pastor co-operate in sympathetic work with the Endeavorers, no one need fear the enthusiastic enterprise of the young people, but all the church will rejoice in it and profit from it.

CHAPTER V.

HOW CHRISTIAN ENDEAVOR DEVELOPS SELF-EXPRESSION.

Why should a young people's religious society seek to develop its members in self-expression?

Because impression without expression means uselessness and stagnation. "To work is to pray," says the old proverb; but the converse is not always true, that "to pray is to work." Religious emotion calls for religious *motion*, or it is dangerous. It is very easy to confuse feeling with doing, and believe that we are serving God when we only recognize the beauty of Christian service, or that we are generous when we only see how fine it is to give. Nothing—not the most studious Bible reading or the most devout prayers or rapt singing or multitudinous promises—can take the place of the actual expression of purpose in service.

Why should a young people's religious society seek to develop self-expression as distinguished from action suggested and directed by another?

Because self-expression alone means self-development. Every teacher knows that his work is a failure, however accurately and fully his pupils repeat back to him what he and the text-book have told them, unless they reach out after learning for themselves and do some original thinking on what they have found in books or in the classroom. Every merchant knows that the employee who merely does what he is ordered to do will never rise higher in the business. Progress is made by having a self that seeks expression and then expressing that self. Therefore the type of young people's societies which simply reflects some adult leader and director is a futile type, without educative value. Such societies do not really *educe*, lead out, and have no worthy part in any system of religious *education*.

How does Christian Endeavor show at the very start of a member's career in the society that it desires self-expression?

By calling upon him to take some part in the prayer meeting, and by urging him as soon as possible to make it original, the product of his own thinking. Much ridicule has been heaped on the reading of Bible verses in the Christian Endeavor meetings and the reading of clippings from some Christian Endeavor paper; but this condemnation has come far more often from the leaders of Christian Endeavor, local and national, than even from the critics of the society. The chairmen of prayer-meeting committees everywhere recognize this practice as useful for the beginner and helpful as he overcomes his timidity and accustoms himself to the sound of his own voice; but everywhere they insist that it is only the first step in self-expression, and as soon as possible assign to the beginners parts that bring out their original thought, as by asking them to make some comment on the next Bible verse or quotation from a secular writer that they may read, or to answer a question on the prayer-meeting topic which is handed them.

What other incentive to self-expression is soon presented to the beginner?

He is called upon to lead a Christian Endeavor prayer meeting, and in this position he is expected to prepare a programme for the meeting, select and announce the hymns, read the Scripture, offer a prayer, and make a brief talk on the subject of the meeting. To be sure, he may put very little originality into all this, for an abundance of printed help is available, but in a well-conducted society he is urged to use these helps only as a foundation for his own thought and planning, and he has before him the weekly example of other leaders who are putting themselves into this task.

What call for self-expression comes to the Endeavorer in the business meetings?

He cannot attend them long without hearing some topic introduced in which he is interested, some matter on which he has something to say. Others around him are speaking their minds, taking part in the discussion, expressing their judgment in the form of motions or of seconds to motions,

defending their proposals by argument. He soon is ashamed to be sitting like a stick in the midst of all this animation, and he begins to take his part, at first timidly, but gradually gathering courage and becoming more and more a force in the society.

What call for self-expression comes to the Endeavorer in the committee work?

If the society has the wise plan of assigning every member to some committee, the beginner in Christian Endeavor soon has a chance to express himself in practical service. He is not at first a chairman, of course, but in the small committee meetings every one is called upon to offer suggestions, and in the committee work itself every one is expected to have some part. There is no hard-and-fast, routine way of doing any kind of Christian Endeavor committee work. It is all flexible, and there is ample scope for originality of method. Moreover, it is all manifestly important, calling upon every one concerned to do his best. That the young people feel this stimulus and respond to it is proved by the remarkable extent and variety of committee work which they have themselves developed; and the present writer, sitting for more than three decades at the centre to which thousands of news items are sent from the societies in all parts of the world, is continually delighted and inspired by the young people's response to the call for original committee work. To lessen this work, to take it out of the hands of the young people, to give them only two or three kinds of committees and to place on those committees only a small part of the society, is to cheat the young people of a splendid educative opportunity which is rightfully theirs.

What other calls for self-expression come to Christian Endeavorers?

The socials appeal to them to give rein to their impulses of good cheer and fellowship, to come out of their shell of selfish isolation, of moodiness, of selfishness, or of bashfulness, and express kindliness and sprightliness. This opportunity for self-expression is greatly needed by many young people, and to drop the Christian Endeavor socials is a decided mistake. As the Endeavorer is drawn into the union

work, calls for self-expression on a larger scale come to him; also as he is placed in some office or made chairman of some committee in his own society; also as he enters Junior work or Intermediate work or is given a share in some of the larger enterprises conducted by the society, such as hospital visitation. In time he is led to express himself by eliciting and guiding the self-expression of others, which is the highest form of his own self-expression, the crown of Christian Endeavor, the quality that will make him most valuable as he enters the adult work of the church.

What definite aid can the church and pastor give in the development of self-expression among their young people?

They can, in the first place, heartily recognize the work that Christian Endeavor is doing along this line, and show that much is expected of the Endeavorers. They can stimulate it by trusting the young people, commending them, and tactfully guiding them in such a way as to increase and not diminish and destroy their self-expression. And they can make room for them in all the work and worship of the church. As the Endeavorers learn to express themselves in their prayer meetings, they should be encouraged to express themselves in the church prayer meetings; and as they learn to serve well in the Christian Endeavor society, they should be given definite places of service in the adult activities of the church. This is a matter of vital importance, if Christian Endeavor is to be finally useful, but it is a matter far too seldom even considered by pastors and churches.

CHAPTER VI.

HOW CHRISTIAN ENDEAVOR DEVELOPS BREADTH OF VISION.

Why must the ideal young people's religious society develop breadth of vision?

Because the church of the future, for which such a society is preparing the young people, must have a nation-wide and world-wide outlook. If it is narrow in its sympathies and contracted in its knowledge it will be restricted in its range of activities, and can never meet its vast responsibilities. Trade is constantly broadening, until every country grocer feels the relation of his store to Asia and South America. Politics is fast becoming cosmopolitan, and every local election is more and more manifestly allied to the affairs of the world. Colleges are interchanging professors with those of Europe. Radio is making all the globe a whispering gallery. While all secular interests are attaining this wonderful new breadth of vision, it would be fatal to the church to remain blind to it all and to look no farther than the next block or the next ward.

Why is it especially a part of the task of the young people's religious society to give the church of the future this breadth of vision?

Because the young people are to make the church of the future. Because the minds of young people are elastic, able to take in new ideas and eager to reach out ambitiously.

Why is the Christian Endeavor society adapted to this task so admirably?

Because it is pre-eminently a religious organization, an organization devoted to the church of the future. There is no special need in the church of a young people's literary society, or athletic organization, or dramatic club, or social club. Secular life may be counted upon to enlarge the young

people's experience all too rapidly in all these directions. But secular life will not give them a vision of the world-wide kingdom of God, nor will any church organization that is based on secular models and seeks secular aims. Nothing will do this except the Christian Endeavor society or some organization which copies Christian Endeavor methods without the name.

What is Christian Endeavor's chief agency for the development among its members of a vision of the world-wide kingdom of God?

The Missionary Committee and the missionary meeting and mission study class, because Christian missions, taking the term in its widest sense, is the agency of the church for reaching the world, and through the missionary meeting and mission study class, fostered by the Missionary Committee, the Christian Endeavorers can learn about Christian missions and become enthusiastic for the great cause.

What belief regarding Christianity underlies the Christian Endeavor Missionary Committee?

That it is a missionary religion; that obedience to Christ's last command requires His followers, in person or by proxy, to go into all the world and make disciples of every creature. Therefore that every church and every organization of every church should be permeated with the missionary spirit, the desire to give to others the best that we ourselves have; and therefore that the Christian Endeavor society should adopt definite means to inspire its members with the missionary spirit, that they may accomplish missionary results.

What belief regarding the young people underlies the Christian Endeavor Missionary Committee?

That they are capable of missionary fervor in themselves and of arousing it and directing it in others. The first Christian missionaries were young people. Nearly all missionaries from that day to this have dedicated themselves to that supreme life in their youth. Indeed, experience proves that if the missionary zeal is not aroused in youth and given opportunity of action it is seldom aroused later in life.

What is the history of Christian Endeavor interest in missions?

It dates from the very beginning of the society in Dr. Clark's church in Portland, Me. Most of the members of that first society came into it from a mission band. Missionary Committees were found in the societies from the start and missionary meetings were held. The missionary zeal of the founder of Christian Endeavor has shown itself in world-wide travel in all mission lands, in many books packed full of missionary information, in personal friendships with missionaries of all denominations probably exceeding in number those of any other man in the history of the world, and in missionary ardor that is truly Pauline. Dr. Clark's spirit has passed over into the Christian Endeavor societies everywhere, animating the great conventions, inspiring the literature of the movement, and extending to the smallest societies and to every Endeavorer.

What is the Christian Endeavor Missionary Committee?

It consists of three or more young people animated with missionary purpose, who set about the task of doing what they can to cultivate the missionary zeal of their associates in Christian Endeavor, increase missionary knowledge in the society, promote missionary giving, and set before every Endeavorer his personal responsibility for missions, that he may pray for their success, and either go himself or help support his proxy. The members of this committee may not possess missionary knowledge, but they do possess the will to obtain it, and the energy that will communicate their own passion to others.

Why is the Christian Endeavor society so effective in its missionary activities?

Because it recognizes the many-sidedness of Christianity, and does not shut out the other interests of youth. Christian Endeavor regards missions and evangelism as of supreme importance, and believes that the very interests of missions and evangelism require breadth of view and comprehensiveness of action. In the early days of Christian Endeavor there was some dissatisfaction when children's mission bands (meeting usually only once a month) were absorbed by Chris-

tian Endeavor, but mission boards soon learned that Christian Endeavor enormously enlarged their interested constituency, increased the gifts to missions, the study of missions, and the number of missionary candidates, and that every Christian Endeavor society was virtually a missionary society. It is safe to say that now the Christian Endeavor society has no stronger friends than the mission-board secretaries.

What is the main field of the Christian Endeavor Missionary Committee?

The missionary meeting of the society, which furnishes the committee's chief opportunity to stimulate missionary giving, missionary praying, the study of missions, and consecration to the missionary life. These meetings number from six to twelve in the course of a year, and no other topic is so often considered in Christian Endeavor meetings as the topic of home and foreign missions. All the phases of this manifold theme are considered, and a few years in a Christian Endeavor society furnish a thorough course in modern missions.

What are the characteristics of the Christian Endeavor missionary meeting as it has developed?

It is earnest, direct, and vital, not perfunctory or sluggish. It is carefully planned in advance, and a multitude of writers, denominational and interdenominational, are busy furnishing the material. The plans include synopses of chapters in missionary books, missionary impersonations, missionary readings and recitations, map talks, biographical studies, dialogues and other exercises, "sharp-shooting" or the giving of brief quotations or the brief statement of missionary facts, letters from the mission fields, exhibition of missionary maps, pictures, and curios, the reading of short missionary stories and anecdotes, the singing of missionary songs, and through it all many prayers for missionaries and for the missionary cause. The Endeavorers have brought to bear on the missionary meeting all the ingenuity of their youthful zeal, have adopted all the good plans they could hear about, and have invented many other devices all their own. We hear occasionally even that Christian Endeavor missionary meetings have been so original and interesting that they have been encored and have been repeated before the entire church.

What are the results which the ideal Christian Endeavor missionary meeting obtains?

A much deeper knowledge of missions and a desire to add to that knowledge, constant improvement in methods of presenting missionary information, a warmer interest in missions leading to more generous giving to missions, and a finer missionary devotion in the life of the average Endeavorer. These results are everywhere to be observed, and constitute glorious proof of the value of the Christian Endeavor society.

What is the second agency for the promotion of missions which Christian Endeavor has aided in developing?

The mission-study class, a group of volunteers brought together by the Christian Endeavor Missionary Committee under the best leadership obtainable, for the reading and discussion of some textbook on home or foreign missions, including recitations for which they have been prepared by previous study. For this work there is available a long series of superb textbooks on all phases of missions and all the great mission fields of the world, textbooks which Christian Endeavor had an honorable share in originating. Of course, if the denomination has provided a mission-study programme, its Endeavorers will follow that programme and not set up one of their own. The Christian Endeavor unions form normal classes for the training of leaders of these mission-study classes, and much of the time of the summer conferences is taken up with the same preparation of leaders. It is the Christian Endeavor ideal that every society shall study every year one home-mission textbook and one textbook of foreign missions, and a very large number of societies accomplish this fascinating task. Sometimes the weekly prayer meetings are intermitted, that this study may take their place for a time.

Why is it necessary to supplement the missionary meeting with the mission-study class?

Because the missionary meeting, though it uses many if not all of the members, uses each for only a minute, and therefore calls for very little reading or study from each. Considerable information is gained from others, but little is dug

out for one's self, and that is the kind of information that becomes a part of one's mind. The chief object of the missionary meeting is to arouse a desire to know more about missions and to gain some degree of missionary scholarship, and this desire is met by the mission-study class.

How does the Christian Endeavor Missionary Committee conduct these mission-study classes?

The textbook is divided into lessons, one chapter to a lesson. Every member of the class studies the lesson during the week and comes ready to answer questions on it. Special reading also is assigned to different members of the class, with material for special research, on which each will report in an essay or a brief talk. Other exercises are suggested, such as dialogues or even a pageant on a theme harmonious with the textbook. How much of this original work is done depends on the thoroughness of the teacher and the time at the disposal of the Endeavorers. Indeed, the entire work is quite flexible, and some very busy Endeavorers do not even study the textbook at all, but simply meet and read it aloud, taking turns. That is better than nothing of the sort, though of course the more the Endeavorers put into the work, the more will they get out of it.

In addition to the missionary meeting and the study class, what is the third means for the promotion of missions used by the Christian Endeavor Missionary Committee?

The encouragement of general missionary reading, the enjoyment of missionary biographies, accounts of mission lands, and the denominational and interdenominational missionary periodicals. Young people (and most of their elders) need to be shown how fascinating this reading is. They need to be introduced to these books and periodicals, for they will not make their way to them themselves. To this end there is no agency comparable to this group of workers, young people like themselves, whose word is sure to be accepted and whose example is far more likely to be followed than that of their elders. If adults suggest missionary reading, the youth is likely to think, "Time enough for that when I am as old as you"; but if his boy and girl friends urge it upon him as "perfectly splendid," that is a very different matter!

How does the Missionary Committee promote missionary reading?

Sometimes it sets on foot a contest in the reading of missionary books, offering one of these books to the Endeavorer who will read the largest number in a given time. Sometimes it quietly lends the books to this Endeavorer and that, giving personal recommendations. Sometimes it sets up a missionary bulletin board, on which it posts interesting missionary clippings and pictures. By all means it sees to it that the society has a missionary library, and that it adds every year to it a few fine missionary biographies, accounts of mission countries, reports of missionary conventions and of the work of the denominational mission boards, as well as scrapbooks containing missionary clippings and pictures, well indexed, preferably with a card index.

What does Christian Endeavor do to promote denominational missions?

In the first place, each Christian Endeavor Missionary Committee is in touch with its own denominational mission boards, obtains and reads their magazines and reports, learns their plans, and whenever any of these plans invite the aid of the Endeavorers, sees that the society measures up to its responsibility. To this end, the committee constantly urges upon the Endeavorers the duty of stewardship, and their personal responsibility to back up the denominational leaders, who are simply the representatives of the members of the denomination. Annual canvasses of the church and congregation for subscriptions to the denominational missionary magazines furnish very practical assistance to the boards. The constant notice of denominational missions in the Christian Endeavor missionary meetings serves to make church members who are intelligently interested in the work of the denomination at home and abroad.

How does the Missionary Committee promote missionary giving?

It lays a foundation for it by advocating membership in the Tenth Legion, the Christian Endeavor enrolment of tithers. This makes opportunity for a discussion of systematic giving, proportionate giving, and liberal giving. There is no insist-

ence upon tithing, and each Endeavorer is left entirely free to adopt for his giving a smaller proportion than one-tenth of his income; but with Christian Endeavor definiteness the duty to give to the Lord's work, and to give in a businesslike way, is brought home to every member of the society. The next step is to canvass the society for pledges of monthly gifts, to be divided in an agreed ratio among the various causes which the society decides to help. The third step is the distribution of numbered envelopes, and the supervision of the collections that no one may grow careless. Some societies use the duplex system of envelopes, putting into one side of the envelope the gifts for missions and into the other side the gifts for other causes. All of this is the finest possible training for giving in the adult church work, and Christian Endeavor has always made a specialty of this training.

How does the Christian Endeavor Missionary Committee promote a personal interest in special fields and individual missionaries?

By urging the Endeavorers to study the mission work of their denomination with a view to adopting some special field or mission or missionary enterprise as their own, and some missionary there at work as their own missionary; not that they will give only to that field or missionary, for most if not all boards prefer that gifts should be undesignated; but each Endeavorer will make his missionary interest far more vivid if he concentrates it upon one small corner of the vast, world-wide work, and then lets it widen out as it surely will. He will learn all he can about "his missionary," pray earnestly for him and his work, and perhaps get a precious letter from him, though he will remember that missionaries are greatly overworked and have not time for many personal letters. All of this also is splendid training for adult interest in missions.

How does Christian Endeavor make missionaries?

By bringing up very often the duty of personal missionary service, and reminding the Endeavorers that every Christian is called to be a missionary at home or abroad, and the burden of proof is on him why he should remain at home. Christian Endeavorers are serving on all the mission fields of the world, joyfully and blessedly, and a very large proportion of present-

day missionaries testify that they were led by some Christian Endeavor meeting or by the work of Christian Endeavor Missionary Committees to consecrate their lives to missions. Christian Endeavor Life-Work Recruits are the Endeavorers who have promised to shape their lives, if possible, so as to undertake full-time service of Christ as missionaries, ministers or ministers' assistants, or Y. M. C. A. or Y. W. C. A. or Christian Endeavor secretaries. This list is very large and is constantly growing, being increased at nearly all Christian Endeavor conventions by wise methods and not by sensational appeals. Christian Endeavor Life-Work Recruits have already gone in goodly numbers to the mission fields and many others are in course of preparation for missionary work.

CHAPTER VII.

HOW CHRISTIAN ENDEAVOR DEVELOPS FIDELITY.

Why is the development of fidelity essential in any work for young people?

Because without fidelity no one can succeed in life. The faithless man cannot be trusted with any piece of work. A man that cannot be depended upon but must always be watched and prodded is a hindrance and not a help in any enterprise. He makes no friends, he is generally despised, he goes through life a recognized failure. Fidelity is one of the chief qualities that all who have to do with young people seek to develop in them.

If that is true,—if parents and public-school teachers and employers are all seeking to stimulate fidelity in the young,—why is not that enough? Why is Christian Endeavor needed to do the same thing?

Partly because this quality is so important, and often so difficult to cultivate, that many agencies must combine to educate young people in this matter; but chiefly because no other agency than the Christian Endeavor society is so likely to develop the fidelity of youth along the lines of Christian activity and church work. This is the specialty of Christian Endeavor, and there is need of an agent specializing in this direction. One's faithfulness in one direction, as in matters of business, may be well developed, and yet not be carried over into church work, as the lives of many business men prove. Christian Endeavor develops fidelity along lines where fidelity is commonly weak, because the forces of selfishness and of worldly advancement are not urging faithfulness in the church field as they are in the secular field.

What, in a word, is the method employed by Christian Endeavor for the development of fidelity in religious matters?

Essentially the same method that develops fidelity in any field: definite engagements, clear-cut obligations, specific tasks, to which the Endeavorer is committed by agreements and held by earnest and tactful pressure, chiefly from his friends and associates of the same age.

What is chiefly remarkable about these Christian Endeavor tasks that develop fidelity?

Their number, variety, and interest. They are adapted to young people, for they are set by young people themselves, and not imposed upon young people by their elders; therefore the young people find them interesting, and do them of their own accord—the most amazing characteristic of Christian Endeavor to the thoughtful mind, and the most cheering. The Christian Endeavor tasks are endlessly varied, as the young people see the needs and opportunities of their own surroundings and respond with alacrity to the many calls for Christian service. There are tasks enough for all the members of the society, and enough to fill all the time of all the members. The Christian Endeavor college has a crowded curriculum.

What are the Christian Endeavor fields in which tasks are set and fidelity is developed?

The home, the Christian Endeavor meetings, the Christian Endeavor committees, the union work, and special phases of Christian Endeavor such as the Junior and Intermediate societies, hospital work, prison work, and community and civic work. These are the chief Christian Endeavor fields, but new ones are being discovered all the time by the wide-awake Endeavorers.

How does Christian Endeavor work the home field for developing fidelity in religious matters?

Faithfulness is required if one would be true to the promise of daily prayer and Bible reading. Time and opportunity must be made for these, and that is not easy amid the myriad distractions of our modern life. Moreover, Christian Endeavor calls for home preparation for taking part in the prayer meetings, sometimes for leading them, sometimes for the mission-study class. The committee work requires con-

siderable time at home, and most of the Christian Endeavor activities, large and small, make demands upon faithfulness in one's private life. So true is this that it may fairly be said that more than half of the success of any Christian Endeavor society depends not on what is done in the church but on what is done by the Endeavorers quietly at home in preparation for what will be done along Christian Endeavor lines in the church and elsewhere. Christian Endeavor cultivates and even requires unseen fidelity, faithfulness when one is by one's self; and that is the best kind of faithfulness.

How do the Christian Endeavor meetings develop fidelity?

The expectation, made clear in the usual form of the Christian Endeavor pledge, is that every Endeavorer shall take some part, aside from singing, in every Christian Endeavor prayer meeting, unless he has some reason for not doing so that he thinks would be acceptable to Christ. This expectation is enforced by the consecration meeting roll-call and by the watchfulness of the Lookout Committee. Faithfulness to this duty is not easy for the young Christian, and he cannot be true to it without considerable development of character. The meetings also call upon him often in other ways. He is expected to lead a meeting when his turn comes. He is expected to be ready to join in the sentence prayers or to offer a longer prayer. He is expected to make little talks in the missionary and other special meetings. He is expected to join in the business meetings by making reports, offering motions, voting on questions, and joining the discussions. He is expected to do his share to make the socials pass off pleasantly. He is expected to be punctual and regular in his attendance at all these varied kinds of meetings. The society has officers and committees that are appointed to spur members to fidelity in all these particulars, and in a properly managed society the Endeavorer is made to feel that his reputation with his fellows is dependent on his faithfulness in the meeting of all these engagements and the performance of all these duties that involve all the other members and contribute to the success of the society. This is part of the cooperative effort which makes Christian Endeavor so valuable as a stimulant toward what is highest and best.

How does Christian Endeavor committee work develop the fidelity of the Endeavorers?

The Christian Endeavor plan contemplates that, in order to obtain the best possible training and the fullest development, every member of the society shall always be serving in some office or on some committee. Thus all are responsible for definite service, and all have this incentive to persistent fidelity. The monthly executive-committee meeting expects from each officer and committee chairman a report on the specific work he was directed at the last meeting to accomplish during the month, and leaves him with directions for work to be done during the month to come. The monthly business meeting of the society also requires reports of work done and issues directions for work to be done. The officers and chairmen, if they carry out the Christian Endeavor idea, will lay a definite portion of responsibility for these tasks upon each Endeavorer, with the expectation of a report on each specific task. The system affords stimulus for every one's faithfulness in Christian service.

How does Christian Endeavor union work develop fidelity?

In the same way that the society work does it, only with greater force because the field is larger and the responsibility laid on each worker is greater. Here also the Endeavorer is made responsible for meetings, for official work, for work on committees, and for the conduct of enterprises of considerable scope, such as the entertainment of a convention or the maintenance of some charity. All Endeavorers are urged to enter this union work, and, once in it, the appeals for their faithfulness are tremendously strong.

How do the special Christian Endeavor undertakings develop fidelity?

Even more powerfully than any service yet named, because each of such undertakings is more individual, the responsibility for the enterprise being shared by the Endeavorer with only a few and sometimes borne entirely by himself. If the Endeavorer is placed in charge of a Junior or Intermediate Christian Endeavor society, the knowledge that on his personal faithfulness depends so much of the happiness and suc-

cess of so many young people is a matchless spur to fidelity. If the society undertakes some such enterprise as the conduct of a village lecture course or the development of a village library, the Endeavorers placed in charge of this work are moved to faithfulness by their individual responsibility. Christian Endeavor is always reaching out into wider fields of service, and in the process is constantly enlarging and deepening and strengthening the fidelity of the Endeavorers.

What is the bearing of all this on the church work of the future?

Every wide-awake pastor and adult church worker will see instantly. He will understand that the church needs nothing so much as stanch faithfulness in its workers, and he will perceive the wisdom of nourishing and encouraging an agency which is so likely to develop this faithfulness as is Christian Endeavor. Here is a society which exists, not to encourage fidelity in football or in parades or in nature study, or in any other field well worth tilling but already amply cultivated, but it exists to make young people faithful in the very matters which churches are supposed to have closest at heart and which pastors are appointed to promote. Has it not a right to expect from pastors and churches the fullest co-operation and the most enthusiastic support as being their best hope for the future?

CHAPTER VIII.

HOW CHRISTIAN ENDEAVOR DEVELOPS PRACTICALITY.

What is meant by practicality?

It is the art of getting things done, of adapting means to ends, of finding a way or making one.

What is the basis of Christian Endeavor's methods for developing practicality in its members?

Its committee system; Christian Endeavor has a committee for every objective of the society, and as it adopts new objectives, it invents new committees.

What is the chief reason for the Christian Endeavor committee system?

That it is so commonplace. The committee is the usual way of getting things done. It is the essential mode of organization for accomplishment, in society, in business, in politics, and especially in the church. By adopting the committee as the foundation of its scheme of organization, Christian Endeavor puts its members in training for their average experience in later life—secular life and above all the life of the church. Becoming familiar with the committee system, learning how to put together a workable committee, how to set it to work, how to inspire it and keep it at work and get results from it, the Endeavorer has gained mastery over the ordinary mode of associating men for achievement. He might have been drilled, for example, in a Christian "army," and risen through all the ranks from "private" to "general," and have won no such education in accomplishment as he gets from the plain Christian Endeavor committee.

What is the principle of Christian Endeavor committee formation?

First a need to be met, a task to be accomplished, then a committee to meet the need and accomplish the task,—to form

its plan, work its plan, report its progress, and then to report its results. Regular meetings for consultation with one another and with the best experts available, a definite and clear-cut programme, frequent and full written reports,—this is an outline of the committee's work.

What determines the size of a Christian Endeavor committee?

The size of the society, large societies allowing much larger committees, of course, than may be appointed in a small society; sometimes the committees must consist of a single member each. Then, the number of Endeavorers available whose interests and abilities would indicate appointment on that kind of committee. Then the number of committees already in existence in the society. And finally, the nature of the work to be done, some tasks calling for a large committee and others to be accomplished more efficiently by a few.

What illustrations may be given of the practical nature of Christian Endeavor committee work?

The Sermon Committee, whose members listen to the Pastor's sermons with the special object of culling from them some illustration or argument or striking sentence that can be quoted in the next Christian Endeavor prayer meeting in connection with the subject of the meeting. The Welcoming Committee, whose members make a special point of speaking to strangers in the church vestibule before and after the service, inviting the young people to come to the Christian Endeavor meeting and the Sunday school—a work done in most societies by the Social Committee. The Scrapbook Committee, whose members make interesting scrapbooks or scrap-sheets for the sick in the hospitals or in homes. Some committees take care of the babies and little children that their mothers may go to church. Some committees conduct neighborhood prayer meetings in different sections of the town. I have heard of Finger-Nail Committees in India appointed to clean the finger nails of the little children before they went to church, and of many other equally practical committees in various mission fields. Many temporary committees are formed, to do some piece of work that will not recur, the committees being disbanded after the work is

done. It is delightful to watch the straightforward way in which Christian Endeavorers, when they once catch the spirit of the society, as soon as they see that something needs to be done, form a committee and do it.

What Christian Endeavor committees should be formed in starting a society?

The Lookout, Prayer-Meeting, Social, and Missionary Committees are the commonest, and the most generally useful, with the Executive Committee to bind them together. As soon as these get going, add such lines of work as the Music Committee, the Flower Committee, the Publicity Committee, the Finance Committee, the Good-Literature Committee, the Citizenship Committee, the Information Committee, and special committees which you will devise to meet local needs and opportunities—just enough committees to keep every one usefully busy and to develop every one's ability with practical work.

As a specimen of Christian Endeavor committees, what is the work of the Publicity (or Press) Committee?

The chief duty of this committee is to obtain publicity for Christian Endeavor and church news through the newspapers.

What else will the Christian Endeavor Publicity Committee do besides sending items to the press?

It will consult the pastor and the Sunday-school superintendent and learn what Christian Endeavor notices will be acceptable to each, to be given out in the church and Sunday-school services. It will insert Christian Endeavor items in the church calendar. It will maintain a society bulletin board and put on it bright announcements of coming society features. It will make a specialty of posters announcing the Christian Endeavor meetings attractively and artistically. If the Lookout Committee is not doing this work, it may send special invitations to guests in hotels and other strangers in town. It will also advertise the society meetings in hotel lobbies, railroad stations, and wherever standing notices of religious organizations are allowed. Nor will it confine its efforts to the pen and to print, but it will use its voice to "talk up" the work of the society. It is often far more effec-

tive to "talk up" Christian work than to "write it up." Publicity Committees are very ingenious and enterprising in advertising Christian Endeavor, using electric-light signs, using the radio, sometimes using the telegraph, often using the post-office.

For another sample, what is the work of the Christian Endeavor Good-Literature Committee?

The work of this committee is to promote the moral and spiritual uses of books and periodicals. It will watch the accessions of the public library and report on the new books that are most helpful and at the same time interesting. It will at the same time watch any periodical reading-room that is open to the public, and will notify the society of the most inspiring contents of the current periodicals. Especially, it will know what periodicals are taken in the homes of the Endeavorers, and will call attention to the best things that appear in them. Nor will it neglect the daily papers, but will point out any editorial or article of religious value. The committee will consider not what is best in books and periodicals, but the best that is available or can be made available.

How will the Good-Literature Committee present its findings to the society?

It will report at every meeting, as a rule, and often each member of the committee will report on his own discoveries. The reports must be very brief, but they should be pointed and enthusiastic. The best report will be to hold up a book or periodical, describe it in a sentence, ask "Who'll be the first reader?" and hand it out on the spot, the secretary of the committee noting who has taken it. In addition, the committee may make written reports in the form of recommendations posted from week to week on the society bulletin board. Also, of course, the members of the committee will make many suggestions in private conversations, and will often do their best work in that way.

For a third specimen, what is the work of the Christian Endeavor Flower Committee?

It serves to develop the sense of beauty in religious work, together with the ability of common graphic emphasis.

Though its name is "the Flower Committee," it might better be called "the Decoration Committee," and still better "the Illustration Committee." It might well be called "the Eye-gate Committee," and the name would include the entire scope of this committee's possibilities. It adorns the pulpit with flowers for the church services. It sometimes places flowers on the desk for the church prayer meeting, for the Sunday school, and for the Christian Endeavor meeting. It uses flowers, evergreen wreaths, growing plants and similar material to decorate the church for the great religious festivals, for Sunday-school concerts, and for any other special occasion. It may set forth the Christian Endeavor topic with appropriate symbols and decorations. It will carry flowers to the sick of the congregation, to sufferers in hospitals, to the aged and shut-in, or to any one else, such as the Sunday-school superintendent or some church officer whom special circumstances, perhaps a birthday, suggest remembering in this way. It may labor to improve the surroundings of the church, beautifying the churchyard by adding flowers, shrubs, and trees, and caring for the lawn.

For a fourth kind of practical activity, what is the work of the Music Committee?

It is to do anything that will promote the cause of good music among the Endeavorers, and elevate the musical taste of all the young people. It seeks to improve the singing in the regular Christian Endeavor prayer meetings. It may provide some special music for each meeting, such as a vocal solo, duet, or quartette, or an instrumental solo on the violin, piano, 'cello, cornet, clarinet, flute, etc. Sometimes an inspiring sacred song or instrumental piece will be given by a great artist through the agency of the victrola. This special music will be furnished almost always by the young people themselves, and the Music Committee will thus be a discovery committee, eliciting the musical talent of the young people, stimulating them to further individual training, and pointing out the successors to the present church choir or chorus. In every church that does not go out into the musical market and hire its singers this is a service of great importance; and even in those churches these discoveries of the Christian Endeavor Music Committee serve to fill up the ranks of

singers available for the paid choirs of the churches. Many a singer of wide usefulness has been indicated in the first place by the enterprising encouragement of Christian Endeavor Music Committees. If the society cannot have an expert leader of music regularly, the Music Committee will be able to obtain the occasional services of some wise singer who will give the society an illustrated talk on good music, what it is and how to understand and enjoy it. The Music Committee may form a society choir or chorus or a Christian Endeavor orchestra, bringing together whatever musical instruments the members can play. Many societies have taken up regular musical ministrations in the hospitals. Sometimes visits are paid to prisons, to asylums, to old ladies' homes, to orphanages and other institutions, where musical programmes are given. Sometimes the Endeavorers go to the home of some shut-in and sing there. It is common for Endeavorers to form bands for the singing of Christmas carols from house to house on Christmas eve or Christmas morning. Easter hymns are sung in the same way on Easter morning. Occasionally a more ambitious Christian Endeavor Music Committee has organized a community singing school or a community song festival.

And for a final specimen of Christian Endeavor Committee work, what does the Lookout Committee do?

As its name implies, it is to look out for new members, seeking to obtain them for the society, to increase the society membership; and it is also to look out for the old members, seeking to keep them faithful to their society obligations, the promises they have made. It is a recruiting committee and a committee on morale. It is a committee of efficiency and progress, working in any direction that may seem hopeful. This is its general aim, and in the nature of the case its specific duties cannot be laid down. They will vary in every society with the circumstances of the society, and with the changing membership. This committee is to be regarded as very important because it trains its members to be superintendents, overseers, promoters, and because workers of this sort are greatly and constantly needed in the church, as in secular life. It is a unique example of the practical way in which Christian Endeavor trains its members.

CHAPTER IX.

HOW CHRISTIAN ENDEAVOR DEVELOPS FINANCIAL ABILITY.

Who is chiefly responsible for the finances of a Christian Endeavor Society?

The society Treasurer, with the Finance Committee of which he is chairman.

Why is the work of the Christian Endeavor treasurer important?

Not because he handles much money, for he handles only small sums; young people have not much money for Christian Endeavor work or for any other purpose. But the training value is the same with large amounts or small, and it is for its training value that the work of a Christian Endeavor treasurer is important.

What work is a Christian Endeavor treasurer trained to do?

He is trained to collect money for religious causes, to keep it carefully, and to pay it out in accordance with the instructions of the society. That is just what is done in regard to the finances of adult church organizations and of the church itself, so that the treasurer is in training for this important task.

What is the church's need for expert money-raisers and adminstrators of money?

Money enters into every department of church work and is needed for every church organization. This is reasonable, for money is simply a concrete form of life, a medium through which life is put into religious causes. Money-raising is of importance, therefore, because it means the enlistment of life in work for God; and the more money is raised for religious causes, if it is given in the right spirit, the more

heartily will those causes be furthered by the givers. To promote this earnest and devoted giving is an art and a difficult one. It is not to be learned without careful training and long practice. The church has always been in great need of expert money-raisers, but it has done little or nothing to train them. The Christian Endeavor society meets this need for training in methods of money raising.

What methods of money-raising does the Christian Endeavor society use?

From the beginning of Christian Endeavor, the society has adopted the very best mode of raising money for Christian work, believing that with young people as with their elders the amount given is far less important than the way in which it is given and the spirit back of the giving, and that if the spirit and method are right, larger giving will inevitably come with larger resources. Christian Endeavor was one of the first organizations to adopt and urge the pledge-envelope system of giving. In accordance with the Christian Endeavor principle which calls for some contribution from every member every time,—some contribution to the weekly prayer meeting and the participation by all in the committee work, the consecration meeting, the business meeting, and the socials, as well as in giving,—the goal has always been some money gift from every Endeavorer every month or every week. In accordance with another Christian Endeavor principle, that of definite pledges, the Endeavorers have been asked to agree to give each a certain sum a week or a month, in accordance with the ability of each member. The practical and methodical nature of Christian Endeavor led to the giving out of numbered envelopes for the making of these offerings. Christian Endeavor sometimes raises money by entertainments, but more for the purpose of relaxation and of fusing the society together by a common effort than for money-raising. It has always insisted on the personal, sacrificial element in giving and has made that prominent.

What does Christian Endeavor teach about the amount of one's gifts?

It adopted very early the principle of the tithing of one's income, and has enrolled many thousands of tithers in its

Tenth Legion. It urges tithing, however, not in any hard-and-fast Pharisaical spirit, but only as a standard of liberality and a stimulus toward generous giving. Just as it believes in the Sabbath, the special dedication to God of one-seventh of our time in order that we may come to use all our time for God, so it believes in the special dedication to God of one-tenth of our money, that we may come to use all our money as God would approve. Christian Endeavor, however, makes no test of tithing, few know who are tithers and who are not, and never imposes this or any other method on its members. It does not "stand for" tithing in the sense that it insists upon it, directly or indirectly, but it does "stand for" liberality, and seeks to promote it. It urges systematic and proportionate giving, and a liberal proportion, but leaves the determination of that proportion to the consecrated common sense of each member. The training of its members in these methods of giving is exactly what the church needs for the advancement of its work.

How does Christian Endeavor seek to put the right spirit back of these methods?

By giving the information which is the basis of inspiration, and by seeking to fill that information with the fire of the Holy Spirit. Christian Endeavor often sets before the Endeavorers prayer meeting topics that call for study of some great mission field or some division of missionary work or some great missionary life. The large charities and philanthropies and reforms are often brought to the attention of Endeavorers. The prayer-meeting topics deal frequently and earnestly with the principle of stewardship. The fundamental idea of the monthly roll-call meeting is that of continued, ever-renewed consecration and devotion to the cause of Christ. Christian Endeavor has always recognized the truth that the method without the spirit is dead, and that dollars do not go far unless they are propelled by prayers.

How would you answer the objection that these objects are too large for any young Christian Endeavor treasurer to achieve, and that adult leadership is needed here?

By admitting it, but by asking how many churches possess a single adult leader with the vision of genuine Christian

stewardship, enlightened and fired by the Holy Spirit. If there is such a person in the church, he will welcome heartily the chance to work through the Christian Endeavor Treasurer, using him as a means of spreading his ideas among the young. The Society Counsellor, the appointment of whom is suggested and urged, may have these ideals, and may seek to implant them in the society Treasurer and Finance Committee. But the way for adults to lead the young is not by taking away from them office and responsibility and assuming it themselves, but by putting the young into responsible positions and then tactfully holding up the highest ideals before them. This is the type of adult leadership that will bring results, in financial training as well as everywhere else.

How would you answer the objection that young people, if left to themselves, are emotional and impulsive, and too ready to turn from the steady giving to the church and denominational boards and to take up some individual case of need or private enterprise that may be presented to them by some enthusiast?

This danger also must be admitted, but it is no more a mistake of the young people than of their elders. Guarding against it is part of the Christian Endeavor training in wise giving. The budget system, now coming widely into vogue, found in Christian Endeavor one of its earliest advocates and promoters. The societies have for many years been using this plan. At the beginning of the term they select the causes to which they will give, including the church and denominational interests, and decide how much money they can reasonably expect to raise. Then they divide this sum among the various causes and the society votes this budget, making their pledges and gifts with these goals in view.

How would you answer the objection that the church should have the credit of Christian Endeavor gifts to denominational boards and other causes?

That also is true, but it is also true of the Sunday school, the women's missionary society, the men's brotherhood, and all other church organizations that make such gifts. If the church prefers, they should all be counted in the aggregate

of the church offerings, and should be forwarded by the church treasurer. But this should be done in all fairness: if the denomination records separately the gifts of the Sunday school or of the missionary society, it should also record separately the gifts of the Endeavorers, and the church treasurer should so make his report.

What aid has the Christian Endeavor Treasurer in doing his important work?

Christian Endeavor was one of first organizations to recognize the wisdom of appointing Finance Committees, to aid the Treasurer in making his financial canvass and to see that the pledges are paid regularly and promptly. The members of this committee share in the training which the Treasurer receives, and from the most successful of them the choice of the next Treasurer will naturally be made. Treasurers in the adult church work will need such a committee and should have been trained to utilize its aid.

How do the Christian Endeavor Treasurer and his Finance Committee hold the society to their pledges?

Several methods are in use, characterized by the directness which young people love. The Treasurer reports at the monthly meeting of the society, stating the exact condition of the society finances and giving the aggregate of arrears, if there are arrears, but not giving the name of delinquents. The Treasurer hands quietly to each deliquent a statement of account, showing what is due the treasury on his pledge. The Treasurer often speaks frankly and forcibly to the society on their duty to be true to their financial promises, and where it is necessary he and his committee wait upon the delinquents in person.

What do you say to the objection that there is danger that the poorer members may be driven from the society by such vigorous methods of money-raising?

This, that the same danger attends vigorous methods of money-raising among the adults of the church, and that if the young are trained to recognize and avoid this danger it will prevent much harm in the adult work of the church. The Christian Endeavor money-raisers must use tact and

must feel and show a sympathetic consideration for the perplexities and difficulties of the poor. It is not always easy to combine insistence upon liberality with a hearty recognition of the generosity of "widow's mites," but it can be done, and Christian Endeavor money-raisers can be taught to do it. Here is one of the places where the Society Counsellor will quietly guide the work, and in so doing help to solve a problem which confronts every money-raising operation of the church.

Summing it up, what should be the attitude of both the Endeavorers and the adult church members toward the work of the Christian Endeavor Treasurer and Finance Committee?

Both parties should recognize this work as one of the highest educative value. It is of vast practical importance to the church of the future, and its spiritual value in cultivating genuine consecration excels its material value. It is a work to be developed and cherished, for it is fundamental both in character and in accomplishment.

CHAPTER X.

HOW CHRISTIAN ENDEAVOR DEVELOPS FELLOWSHIP AND DEMOCRACY.

In what way is Christian Endeavor like the public school?

Both develop democracy in young people. Both welcome the rich and the poor alike, those of high station and lowly, those whose families are distinguished or obscure. Christian Endeavor has room for all nationalities, all races. Christian Endeavor, like the public school, gives every one a chance, and expects the most from all.

Why should the church rejoice in this aspect of Christian Endeavor?

Because the church is the most democratic of all organizations, recognizing all men as brothers in Christ. The breadth and fervor and sincerity of Christian Endeavor fellowship is the best possible preparation of the young to enter the universal fellowship of Christians which is the church of Christ.

How does Christian Endeavor emphasize this fellowship in the local society?

By its admissions to membership. It goes through the Sunday school, the congregation, the entire community, and urges all the young people to come in. It asks only for a sincere devotion to Jesus Christ and an honest purpose to live up to the Christian Endeavor standards. If the new member proves earnest in the work, he is honored and loved no matter what may be his worldly circumstances. Christian Endeavor offices are given to those that deserve them, those that will do the best work in them, and not to the rich or prominent.

Sometimes the opposite criticism is brought against Christian Endeavor, namely, that its fellowship is not broad enough, that it does not reach out and draw into its mem-

bership all the young people of the church and congregation, but only those that are willing to sign the Christian Endeavor pledge and accept the Christian Endeavor standards: what are we to say in reply to this criticism?

That any organization that is doing anything, automatically shuts out those that are not interested in what it is doing. The children are sent to the Sunday school; but when they grow up, only those interested in Bible study remain in the Sunday school. The women's missionary society includes only those interested in missions, and cannot be made an all-inclusive organization. The colleges are more and more limiting their student bodies to the young people that really want an education and are able to gain it. Christian Endeavor is an organization with a very broad programme, one that is adapted to a great variety of abilities; but it is a very earnest organization, and does not attract or care to attract the careless and frivolous.

But is it not desirable that every church should have some society that should take in all the young people?

No, this is not usually desirable or feasible, any more in the case of the young people than of the adults. The church itself should be such an organization, and there is no need of duplicating it, for young or old. But of course if any pastor wishes to bring all his young people together for any purpose, Christian Endeavor does not hinder, but may be used as his ready agency and help; only, it can hardly be anything more than a social gathering, or a meeting to listen to addresses. As soon as you begin to require real work, and exactly in proportion as you do this, you exclude those young people that do not want to do the real work. Christian Endeavor is an organization with a very definite though a multiform work to do for the church: it is an organization for the self-training of young Christians in all that makes for active and effective Christianity. All that can safely be asked of it in the direction of its membership is that it shall eagerly and constantly seek to interest every young person in its aims, and enroll in its membership all those that sincerely wish to become efficient in Christian service. No one will say that Christian Endeavor does not possess this earnest purpose, and all must admit that its methods of increas-

ing and maintaining its membership are efficient. But no wise adviser of Christian Endeavor would ask it to lower its standards of work so as to admit young people who simply want entertainment or to go with the crowd. Christian Endeavor favors young people's socials and all similar gatherings that will bring together under church auspices all the young people of the community, and this is what it seeks in its recreation programme and its mass meetings; but every one who has observed the work carefully in many localities knows that the greatest injury to Christian Endeavor has come from membership campaigns that have been overzealous and have swamped the society with heedless members who were out of sympathy with its aims and had no intention to take part in its real work. Such fictitious swelling of Christian Endeavor membership has ruined the society of many a church, and made it necessary, after years of flabby existence, to reorganize on a basis that means business. Christian Endeavor fellowship in the local church is as broad as those that will endeavor for Christ or can be persuaded to, but no broader.

How about the fellowship beyond the local society, that of the Christians Endeavor unions—city, county, district, State, national, and world-wide?

Here again the principle of democracy holds, as in the local church. The fellowship of a Christian Endeavor union is as broad as Christianity. Large societies and rich societies and old societies meet with small societies and poor societies and new societies, and each society does its best and tries to help the others. Moreover, each is made to feel that it has a worthy contribution to make to the common cause. Foreign-speaking societies, societies from the slum districts, societies from orphans' homes, are made heartily welcome. If he has ability, an Endeavorer from the most obscure society is as likely to become president of the union as an Endeavorer from the finest and largest church.

How does this Christian Endeavor democracy work to diminish the size of Christian Endeavor unions?

As in the local church the aristocratic and exclusive families are likely to hold aloof from Christian Endeavor, so

with the aristocratic and exclusive churches, and entire denominations so far as this is their tendency. Christian Endeavor is not the only sufferer (if it may be called suffering) from this exclusiveness, but all democratic interdenominational activity must get along without the co-operation of the exclusive churches and denominations. There are brotherly spirits in all such churches and denominationss, and invariably they are heart and soul with Christian Endeavor.

How does all this fit in with the object and aim of the Christian church?

Christianity is co-extensive with true democracy. The Christian church will progress in exact ratio with the widening of its sympathies, the broadening of its love. The churches should desire earnestly that all their young people should develop in its fullness the spirit of Christian democcracy, and it can gain that end in no better way than by favoring and cultivating the Young People's Society of Christian Endeavor.

CHAPTER XI.

HOW CHRISTIAN ENDEAVOR DEVELOPS A COMMUNITY SPIRIT AND PATRIOTISM.

Why is it especially fitting that Christian Endeavor should seek to develop a community spirit and patriotism in its members?

Because when these are developed apart from religion they are quite certain to be tainted with pride and rendered disgusting by braggadocio and ruined by selfishness. One's own town is vaunted to be "the greatest town of its age (or size) in America (or the world)." The United States is declared to be "the most marvellous nation the world has ever seen or ever will see." Without the influence of religion community and national spirit become merely the desire to get ahead of other communities and nations. With religion, on the contrary, the desire is to make the community and the nation clean and strong and happy, and above all helpful to other communities and nations. Therefore a religious society is the best of all agencies for inspiring a community spirit in the young and teaching them patriotism; and certainly youth is the best time for this teaching, while habits are still flexible and spirits are still generous.

What in the organization of Christian Endeavor renders it especially competent to lead the young in these matters?

Its system of officers and committees fits in with the system of government in community, State, and nation. Its unions bring together young people from all the churches of a community, from all sections of the town, from all grades of society, so that they are able to see community problems from all viewpoints. In the same way the State and national unions bring together in their year's work and in their conventions representatives of all denominations, all sections, all divisions of society in the State or nation. Every kind and

size of Christian Endeavor union is well provided with Endeavorers who are trained to take wide views and manage large affairs. All of this, which renders Christian Endeavor so efficient in strictly religious enterprises, makes the society equally efficient in developing a community spirit and patriotism.

What answer should we make to the criticism that this would be meddling with partisan politics, which is foreign to the legitimate business of a religious organization?

We answer that Christian Endeavor should not meddle with partisan politics, and that all the community work and patriotic work which Christian Endeavor takes up is entirely apart from political partisanship. Where a division arises on any question which Christian Endeavor would handle, it would be all good people, all Christian people, against all wicked people, all people who are enemies of Christ and the church. If there is a question regarding which Christians themselves differ, it is no question for young people to handle, and Christian Endeavor holds distinctly aloof from all such controversial matters. There is ample scope for civic training and civic action on entirely unquestionable ground.

What means does Christian Endeavor use to bring community matters before the Endeavorers?

If it is a small community with only one Christian Endeavor society, the initiating body is usually a Christian-Citizenship Committee, or, lacking that, the Executive Committee of the society; though of course the proposal has originated in the heart and mind of some single Endeavorer, and very likely of the pastor or the Society Counsellor. If the community is a larger place, with enough societies for a Christian Endeavor union—and two societies are enough to constitute a Christian Endeavor union—then a single wide-awake Endeavorer, obtaining the backing of the Executive Committee of the union, including the Pastoral Counsellor of the union, may set the plan on foot.

What is a Christian-Citizenship Committee?

A little company of Endeavorers, belonging to a single society,—or, in the case of a union, coming from a number of

societies in different parts of the city,—who have the interests of the community at heart, who are enterprising, well-balanced, and courageous, and who organize the best civic forces of the place to do whatever needs to be done for civic righteousness and progress. Of course, the work here described could be done by the Executive Committee or any other committee to which it might be assigned, if it does not seem best to appoint a Citizenship Committee.

How answer the criticism that civic activity is unsuited to young people, that they lack the necessary experience, wisdom, and influence?

All the wisdom they need is the good sense to obtain sound advice from their elders and follow it; this the Endeavorers do, especially by consulting their pastors, Society Counsellors, and Pastoral Counsellors of the unions. All the influence they need is the ability to persuade influential men to enter their plans, act as their sponsors, and, as far as they will, direct their civic activities. And, so far as experience is concerned, usually the less experience a reformer has, the more zealous and efficient will he be! Civic work is often disheartening, and many adults shrink from it because they realize its difficulties and have themselves met with failures in this direction. Nearly all civic reforms have been brought about through the blessed, bold inexperience of youth.

When a project has been determined upon by the Endeavorers, and has been approved by their elders, how is it launched?

By private meetings and quiet organization for work, if it is a project that calls for the gathering of evidence of wrongdoing or for any other reason should be promoted without publicity. If the co-operation of all good people can be sought openly, then the plan should be presented in a meeting of the society or the union, to which the general public is invited, personal invitation being extended to as many influential citizens as possible. At this meeting, while Christian Endeavor will be represented among the speakers, pains will be taken to obtain speeches from leading citizens, both men and women. Lists will have been formed in advance of a full set of committees necessary to work out the plan, and these

nominations will be voted upon by the meeting, full opportunity being given for additional nominations. The Endeavorers will associate with themselves on all committees as many wise and influential adults as possible, and will obtain their advice at every turn, but, adult approval having been gained, the Endeavorers should be entirely ready to do all the work necessary toward accomplishing what they have set out to do. Usually they will find some adults who will have time and inclination to stand with them in the work, assuming their full share of it.

What are some community tasks which Christian Endeavorers may undertake in this way?

Conditions and needs vary enormously, and only a few specimen tasks are named. This entire book could be filled with accounts of the large plans which Endeavorers have carried through in different communities. If the town has no public library, one may be started, books being given or money to buy them, a location being obtained in a private home or some store, and the Endeavorers taking turns in acting as librarian. Every town should have at least one public playground, under proper supervision, to take the boys and girls off the streets. For bad weather, this should be supplemented by an indoor recreation room, to which a reading-room should be added, and, as soon as possible, a gymnasium. Communities everywhere are establishing their own "movies," a responsible committee selecting only the unobjectionable films for presentation. This suggests also a community entertainment course, with good concerts, lectures, and worth-while "shows." Every community should have an Improvement Society, under whatever name may be preferred —some organization which will constantly keep an eye on community matters and bring about desirable changes in and additions to the community life; such an organization may be set on foot by the Endeavorers, after which they will work through it in civic matters. Every community should have a museum in which historic objects should be gathered, together with a representation of the fauna and flora and geological deposits of the district. Much may be done to beautify most communities, with "clean-up days," the creation

of parks, the planting of trees and flowers, contests in well-kept yards, the laying of better paving, improved street lighting, clear and uniform street signs, and innumerable other betterments. The various festivals may be celebrated: a community Christmas tree, carol singing in the streets, an "old-home week," a "safe and sane Fourth of July," a stirring Memorial Day or Armistice Day, an old-fashioned union service for Thanksgiving Day full of Christian Endeavor novelties and zest, a union prayer meeting on Easter morning, a union Watch-night Service, a community arbor day or bird day or flag day. And of course, if the community is a resort of bootleggers, prohibition enforcement will be the very first community effort that will be set on foot; and it will be war to the knife, waged with every resource that the Endeavorers can bring to bear.

When only would an incursion into the field of politics be justified?

When the evil element is ruling the town and the best elements among the citizens are apathetic, and when the advisers of the Christian Endeavorers agree that a union movement for political betterment may well be led by the young people, or at least started by them under adult guidance. Usually this is not work that calls for publicity at the start, but for quiet and determined organization. Generally the best plan is to fix on a non-partisan slate of the most desirable candidates for the various offices, persuading these men and women to run by circulating petitions asking them to do so for the good of the community and promising to vote for them if they will do so and to support them actively if they are elected. If a majority of names can be obtained for these petitions the task will be accomplished without any publicity, though an enthusiastic mass meeting should be held to ratify this private action and set the new administration at work with a vim. Even if a majority of names cannot be obtained for the nominating petitions, the start should be made. Many a civic campaign that has failed has opened people's eyes and led to a success for the second effort.

If the Endeavorers can do such things for their com-

munities, what can they do on a national scale? How has Christian Endeavor developed patriotism?

Here, even more than in the matter of community action, it is out of the question to be specific, for everything depends on the changing needs of the times, and only general suggestions can be made. The topics of the Christian Endeavor union meetings are often patriotic. Christian Endeavor meetings are often fixed on national and State holidays, because the Endeavorers are at leisure then and would rather spend their holidays in Christian Endeavor conventions than in any other way. Those conventions almost always remember the purpose of the holiday in some notable way. Endeavorers are always deeply interested in political questions that have a moral aspect, and take a very practical part in the solution of them. They are especially zealous for prohibition, and their slogan, "A Saloonless Nation by 1920," was taken up so vigorously that it did much toward bringing about the adoption of the Eighteenth Amendment—on time. Christian Endeavor has furnished the only presidents of the National Temperance Council. Many instances of Christian Endeavor heroism in political matters are on record. One of the most remarkable stories in Christian Endeavor history is that of the thousands of Boer Christian Endeavorers made prisoners in the Boer War, and their fidelity to Christian Endeavor in the prison camps. Endeavorers in all nations have given indubitable proof of their patriotism, and have risen to high rank as State Legislators and Governors, as Congressmen and members of the Cabinet. They have served as Members of Parliament, and one has been knighted for his civic services and became a leading secretary of the League of Nations. It would require many chapters to relate the patriotic achievements of Christian Endeavor.

In what ways does the patriotism of the ordinary Endeavorer manifest itself?

In passing resolutions and sending them to public men and civic bodies. In writing letters of praise and gratitude to statesmen who are bold for the right. In organizing classes for the study of citizenship. In obtaining public men of the finest type to address Christian Endeavor gatherings. In

holding Christian Endeavor meetings for gaining information about candidates and also for the instruction of young voters on the way to exercise the franchise. In many other ways according to circumstances. And above all, if of voting age, the Endeavorers go to the polls and vote for the best candidates.

CHAPTER XII.

HOW CHRISTIAN ENDEAVOR DEVELOPS CONSECRATION.

Why should the thought of consecration be central in religious work with young people?

For the same reason that requires it to be central in all religious work: because it is the motive which alone renders decisions permanent and fruitful. Decision is the act of the human will, the choice of the human soul. Consecration allies that will and choice with the divine will and choice. Consecration takes our committals and transforms them into friendships with Jesus Christ, takes our promises and they become partnerships with the Almighty. Without complete devotion to our Saviour all our endeavors fall to the ground.

How does Christian Endeavor emphasize this matter of consecration?

In the first place, one meeting a month, nearly one-twelfth of all Christian Endeavor meetings, is called the consecration meeting, and is devoted mainly to emphasizing different phases of the thought of consecration. The prayer meeting topics for these meetings have to do always with the higher spiritual life, with our relation to Christ, with our supreme duties and most precious privileges, with all that is involved in complete devotion to our Redeemer.

How does Christian Endeavor extend this plan of the consecration meeting?

It extends the plan to its larger meetings, the meetings of the city, county, and district unions, the conventions of the State unions, and the United Society of Christian Endeavor. In all of these, consecration services are often held, usually closing the convention, so that the inspiration of a great throng may reinforce the devotion to Christ which the smaller meetings have built up and developed.

How does Christian Endeavor seek to carry the thought of consecration into the individual life of each Endeavorer?

Through its emphasis on the Quiet Hour, the daily period of Bible reading, meditation, and prayer, when the Endeavorer is alone with Christ, and holds with Him his closest and most strengthening communion. To increase this emphasis Christian Endeavor has its definite enrolment of Comrades of the Quiet Hour. But though this enrolment, with its special and very definite pledge of at least fifteen minutes to be devoted to this communion, is helpful, every Endeavorer faithful to the usual Christian Endeavor pledge is in reality a Comrade of the Quiet Hour, since he has promised to make daily prayer and Bible reading a rule of his life. Though the daily devotional period includes many other elements, as will be shown in the next chapter, the basis of its thought is and must always be that of supreme devotion to our Lord and Master.

In what way does the Christian Endeavor pledge, in its usual form, emphasize this same thought of consecration?

It opens with the beautiful words, so often on Christian Endeavor lips, "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." Those words make absolute consecration the basis of Christian Endeavor thought, purpose, and action. Our society is founded on the will of the Lord Jesus Christ to which we pledge our earnest endeavors. We do not promise to do that will, but to strive to do it. We do not promise to strive in our own strength, which would be presumptuous and resultless, but in Christ's strength, which is all-powerful and achieving. By constant iteration this ideal of supreme devotion to the will of Christ becomes fundamental in the life of every true Christian Endeavorer.

But suppose some pastor, thinking otherwise, should wish to throw the emphasis for his young people in some different direction, as upon Bible study, or upon Christian service: what should we say?

Christian Endeavor leaves each pastor and society entirely free to put their emphasis where they will. Christian Endeavor does not object to honest experiments, but rejoices

in them. If any pastor thinks he can get better results in the spiritual development of his young people from a monthly meeting for Bible study, for instance, than from a monthly consecration meeting, let him go ahead and get his results if he can. He may contribute a fruitful new idea to Christian Endeavor, one that we shall all adopt.

But what should lead every pastor and church to rejoice in Christian Endeavor's emphasis on consecration?

This consideration, that it proves anew the splendid spiritual possibilities of youth. The ideal of consecration, set before the Endeavorers by a young man, a young pastor up in Maine, would not have been taken up with eagerness by the youth of the world, and maintained with heartiness all these years, if it were not in perfect harmony with the very soul of youth. Some plans have been urged upon the Endeavorers by the same leaders who invited them to emphasize consecration, and the plans have fallen flat. Consecration has been received into the heart of the Christian Endeavor societies not because it is handed down to them by Dr. Clark or is in the Model Constitution, but because the young people love it, believe in it, and would not have it otherwise. Nothing in all the long and inspiring history of the church is more inspiring than this fact. Christian leaders may well ponder it and derive from it the obvious lesson.

CHAPTER XIII.

HOW CHRISTIAN ENDEAVOR DEVELOPS THE DEVOTIONAL LIFE.

Why does Christian Endeavor seek to develop the devotional life of the young people?

Because it is the chief means toward the development of the spirit of consecration and the accomplishment of Christian service. There can be no real Christian endeavor apart from prayer, Bible reading, and earnest religious meditation. Without these, attempts to serve God and man lack permanence. They are perfunctory and formal; the heart is not back of them.

Why is it especially necessary to-day that the devotional life should be emphasized?

Because worldiness is so powerful to-day, the secular life so fascinating, the pursuit of money and pleasure and power so engrossing as even to have seized upon the young people. It is the common observation that young people to-day are more heedless than those of the past, more irreverent, more disobedient. This has been said of young people in many if not all of the past ages, and probably is not especially true to-day, but it is true that the temptations of the world assail young people now as never before, and that they are in grave need of the devotional life in order to resist those temptations and cultivate their higher natures.

Why is it especially the duty and privilege of Christian Endeavor to develop the devotional life of the Endeavorers?

Because if it does not do it in the churches where the society exists, probably no other agency will do it. It alone in those churches specializes in the devotional life of the young people. It alone has developed the methods for developing the devotional spirit of youth, wisely stimulating and

guiding it. From the beginning this has been one of the chief aims of Christian Endeavor, and the society is all the time learning how to do this work better.

What is the chief means by which Christian Endeavor calls attention to the devotional life?

The pledge which is commonly set before the Endeavorer and which he is asked to sign. This pledge includes the promises that he will make it the rule of his life to pray and to read the Bible every day.

How would you answer the objection that a pledge of daily Bible reading and prayer would often be broken of necessity, as on account of sickness?

Christian Endeavor is not so unreasonable as to ask the young people to sign a bald pledge of that nature, but merely asks its members to make daily prayer and Bible reading the rule of their lives. If it is the custom, with such exceptions as necessity causes, such exceptions as we are sure Christ would approve, the promise of the pledge is amply fulfilled.

Why is the habit of daily prayer and Bible reading invaluable?

Because what is done systematically, at a fixed time and place, will be done when emergencies arise, in unusual places and at unusual times. The habitual Bible reader has filled his mind with Bible truths and Bible sentences, and can use them when there is no Bible at hand and as the need arises. Habitual prayers in solitude cause the Christian to turn to Christ when he needs help in the midst of crowds or in the pressure of his work. In causing the young people to cultivate the habit of regular prayer and Bible reading Christian Endeavor is doing them the greatest possible service.

How is the Endeavorer's devotional life furthered by the Christian Endeavor meetings?

Prayer is a part of every Christian Endeavor meeting, and the Endeavorers recognize the offering of prayers in public as a step in their religious development which they should strive to take. Chain prayers or a series of sentence prayers,

in which many members take part, is a recognized feature of Christian Endeavor meetings. Even the business meetings, the committee meetings, and the socials are often opened or closed with prayer. The ideal of the ever-present spirit of prayer is held before the Endeavorers, and these prayers with their fellows minister powerfully to the cultivation of the private devotional life, just as the latter in its turn ministers to the former.

CHAPTER XIV.

HOW CHRISTIAN ENDEAVOR DEVELOPS CHRISTIAN LEADERS.

What is the heart of Christian Endeavor work?

The prayer meeting. Christian Endeavor is essentially a prayer-meeting society. It has many other aims, partially set forth in this book, but its chief aim is to maintain a weekly young people's prayer meeting. It was established in the beginning for this special purpose.

Why does Christian Endeavor regard the young people's prayer meeting as so important?

Because it supplies the best agency for the spiritual development of young people and their training for Christian service.

Why would it not be sufficient to set the young people to doing practical work for Christ, without maintaining a prayer meeting?

Because impression must come before expression, food before activity, love of Christ and desire to serve Him before the service itself. To omit the prayer meeting and attempt to carry on religious activities would be like starting a mill but draining dry the reservoir whose water turns the mill-wheel.

What does the Christian Endeavor prayer meeting do for the young people that are faithful to it?

To put the least gain first, it enables them to think in public, to stand on their feet and express themselves forcibly. This faculty of public speech is one of the most valuable practical gains that come from Christian Endeavor work, adding immensely to one's influence among men and one's efficiency in the management of affairs. To most young people, in these days, the Christian Endeavor society affords the very best available training in public speaking, a training

which, when they avail themselves of it, makes the difference between an obscure and comparatively fruitless life and a life of masterful leadership in all good things. Were this all, the Christian Endeavor prayer meeting would be well worth while.

But this gain could be obtained from a debating club, if the debating club began simply enough—which of course never happens. What are the unique gains from the Christian Endeavor prayer meeting?

It sets the young people to talking on religious themes. They learn not to be ashamed of the gospel of Christ. They discover what their Christian beliefs are, and become able to give to others ample reasons for the faith that is in them. In the Sunday-school class they answer questions, and their expression of thought is directed by adults; in the Christian Endeavor society they are self-moved to expression, and train themselves by persistent practice, keeping before them the clear purpose that they may become able to advocate Christianity helpfully, either in private or in public. This is a gain that is not to be obtained except from a young people's religious society conducted by the young people themselves on the thorough-going Christian Endeavor principle of some contribution from every member at every meeting.

But why something from every member at every meeting? Why not the plan which some advocate of only a few speakers at each meeting, perhaps only one, who will make a long speech or read a long paper?

Because that plan is not educational. It does not begin at the beginning, but at the end. Christian Endeavor should and does make room for more ambitious work than mere sentence testimonies; for example, the missionary meetings usually call for some such programme as the question outlines, and debates are suggested frequently as topics suitable for debate occur. Moreover, while such a plan might be useful in a society all of whose members have come up through the Junior and Intermediate training, most Endeavorers are not so fortunate, and jump into the older society as mere beginners in prayer-meeting work. The Christian Endeavor prayer meeting must be framed according to

local needs, and these in most churches call for elementary as well as advanced methods. Besides, even experienced Christians know how easy it is to slip backward in the matter of religious expression if it is not a regular thing, and how much more readily and effectively they speak for Christ if they express themselves briefly in public every week than if they speak at greater length at intervals of two and three months.

Why should a pastor and church rejoice in the Christian Endeavor prayer meeting?

Because, in a way that is perfectly flexible and adaptable to local needs, the Christian Endeavor prayer meeting, if its principles are carried out faithfully and enthusiastically, furnishes the church a goodly company of Christians who are able and eager to speak for Christ, to advocate the church, to back up the pastor, to teach in the Sunday school, to carry along splendidly the church prayer meeting, to make the evangelistic work of the church gloriously successful, to put through the church business with a swing, and in every other way to stand before men for the truths of the Christian faith. This is what is meant by Christian testimony.

Why does Christian Endeavor emphasize the leadership of meetings?

Because the ability to lead a meeting is of tremendous value and importance in both secular life and in church life. It is at the base of co-operative action, and that is at the base of civilization.

How does the Christian Endeavor plan lend itself to this training?

Christian Endeavor is adapted to the development of leaders of meetings because it throws responsibility upon the young people themselves, all the active members leading in turn.

What training for leaders of meetings does Christian Endeavor afford in addition to the leading of the prayer meetings?

There are business meetings to be led, and every committee gives its chairman splendid drill in the management of small

meetings. Then when the Endeavorer goes into union work, he is introduced to large mass meetings, union conferences, and important committee meetings.

Why does the Christian Endeavor society have for one of its aims the development in its members of ability to pray in public?

Because one of the most useful things that one Christian can do for another is to lift his soul into the atmosphere of prayer and stimulate him to commune with his Father in heaven.

What are some of the methods used by Christian Endeavor to elicit prayers in the Christian Endeavor meetings?

It is a common practice for the Prayer-Meeting Committee to meet with the leader a few minutes before the meeting he is to lead, and in some quiet place the little company kneel down and each in turn prays for the meeting, asking for Christ's presence and blessing. Then, in opening the meeting the leader is expected to offer prayer, thus setting an example to the other members. Sometimes the leader also calls on two or three Endeavorers to make brief prayers, but it is understood that he will call on none but those that have said that they are willing to be thus called on. Sentence prayers or "chain prayers" furnish the best opportunity for the beginners in public prayer.

What feature of Christian Endeavor prompts to evangelism?

The associate membership, consisting of young people who do not consider themselves to be Christians, but promise to attend the Christian Endeavor meetings faithfully and thus put themselves under Christian influence. The associate membership is considered in every society the main field for evangelistic effort, because it is the nearest and supposably the most responsive, since all the Associates have taken at least one little step toward Christ. Therefore the Lookout Committee and the pastor work lovingly and faithfully with the Associates, seeking to persuade them to become active members of the society and to join the church.

What other spurs to evangelistic work in the Christian Endeavor plans?

The topics frequently bring before the Endeavorers the importance of the Christian decision and the duty of those who are Christians to obtain that decision from others. Also some societies arrange for a class for the study of some text-book on evangelistic motives and methods. The Endeavorers may constitute themselves a "Win-One-Band," each member seeking definitely to bring to Christ one of his friends or acquaintances. In these and other ways Christian Endeavor develops a set of workers who will insure the evangelistic activity of the church of the future.

CHAPTER XV.

HOW CHRISTIAN ENDEAVOR DEVELOPS BIBLE-USERS.

Why should Christian Endeavor have anything to do with the Bible? Why not leave that to the Sunday school?

Because the Sunday school has enough to do if it teaches the Bible and makes its pupils good Bible students. The Christian Endeavor society as a rule does not take up Bible study, but leaves that great phase of religious education to the Sunday school. But there is much to be done with the Bible in religious education which the Sunday school has no time to do, and which falls outside of normal Sunday-school work.

What are the uses of the Bible which belong to the field of Christian Endeavor?

The devotional use of the Bible and its topical use, with especial reference to its bearing on the affairs of daily life and the great themes of present-day thought. The Sunday school, of course, does not entirely omit these two phases of the use of the Bible, but it does not and cannot specialize in them, while Christian Endeavor can and does.

How does Christian Endeavor promote the devotional use of the Bible?

The form of the Christian Endeavor pledge that is most commonly used contains the promise that the Endeavorer will make daily Bible reading the rule of his life. It is not a hard-and-fast promise to read the Bible every day, whether one is deathly sick or not, whether the house is on fire or not, or in spite of every other emergency. It is simply a sensible pledge of Bible reading as a rule. Nothing is said about the time of the reading, or the amount to be read, or whether it is to be read in solitude or company. It is taken for granted

that the Endeavorer will so arrange his Bible-reading as to get the most out of it.

Does Christian Endeavor make no recommendations in regard to this devotional Bible-reading?

Yes, it urges that enough time be set apart for it and for prayer so that their beneficial effects may be realized, and suggests that fifteen minutes be made the minimum. It urges the early morning as the most profitable time. It often recommends devotional books on the Bible, but it has no required list. It has an enrolment of those that choose to observe their "quiet hour" in this definite way, calling them "Comrades of the Quiet Hour," but no one is required to send in his name for this enrolment. In all this the United Society of Christian Endeavor seeks only to be helpful, never dictatorial.

How does Christian Endeavor connect the devotional Bible-reading with the prayer meeting?

With its list of Daily Readings on the prayer-meeting topics. These Daily Readings are suggested as themes of meditation along the line of the subject for the coming meeting, in order to prompt participation in the meeting. They are not to take the place of longer readings, but are useful as affording partial material for the Quiet Hour. They serve as a Bible outline of the prayer-meeting topic, and often the discussion of them makes a definite feature of the prayer meeting.

How is the Bible used during the Christian Endeavor meeting?

Often the subject is a Biblical one, calling for passages from all parts of the Bible bearing on some practically helpful topic, with comments and applications by the Endeavorers. Lists of suitable passages are given in the Christian Endeavor helps, but always the Endeavorers are urged to use the concordance and Bible index and discover for themselves what the Bible says on the subject. Progress in such work, as the member goes on in Christian Endeavor experience, is expected from him. Even when the subject does not definitely call for a search for Bible passages, as it does, for example, in

such topics as "Bible Warnings" or "Bible Promises," the Endeavorers are urged to seek Bible light on the subject and use it in the meeting. The Bible passage on which the topic is based, together with the Daily Readings from the Bible, furnish suggestions along this line.

What is the Christian Endeavor attitude with reference to the Bible?

One of profound reverence for the Word of God, which the Endeavorer takes to be the light of his earthly pathway. In regard to Bible interpretations, and all disputed points of theology such as definitions of inspiration, Christian Endeavor takes no stand, as is proper for an interdenominational society. It leaves the Endeavorers in all such matters in the hands of their pastor, their church, and their denomination. Christian Endeavor sticks to its Biblical specialty, the devotional and practical use of the Bible, in regard to which all Christians are united. Christian Endeavor does not discourage or deprecate the study of disputed questions in theology, for they are great and vital questions; but Christian Endeavor insists that they are questions for individual pastors to take up with their own Christian Endeavor societies, and not topics to be treated, directly or indirectly, by a national organization.

What advantages come from Christian Endeavor's attitude toward the Bible?

The young people are a unit in love for Holy Writ, in desire to learn its teachings, and in determination to embody its precepts in their lives. There is infinity of truth in the Bible, ample, without touching on disputed questions, for all the Christian Endeavor meetings that can ever be held, for all the Christian Endeavor conventions, and for all Christian Endeavor Bible studies. Christian Endeavorers want to discover the truth *about* the Bible, but they are far more eager to find the truth *in* the Bible and to put it into practice. They are seeking this truth, and this truth is making them free. Thus Christian Endeavor is developing generation after generation of practical users of the Bible.

CHAPTER XVI.

HOW CHRISTIAN ENDEAVOR DEVELOPS SOCIAL ABILITY.

Why should the Christian Endeavor society maintain social activities? Is not the social life of young people sufficiently strenuous without this addition?

Strenuous enough, doubtless, but lacking the religious motive and not controlled by the spirit of Jesus Christ. Christian Endeavor has a real mission to put religion into recreation, to Christianize social intercourse, to elevate the plane of amusements in the community. This is a great work, and, in these days, a very necessary work.

What is the chief means by which the Christian Endeavor society can elevate the plane of young people's amusements?

The Christian Endeavor socials. If they are held frequently and regularly, if they are bright and original, and if a truly Christian spirit animates them, they cannot fail in time to have a wide and deep influence.

But it may be objected that the church is holding socials and that the young people are wanted there. Is there room also for young people's socials?

The same reasons that call for a young people's prayer meeting call for a young people's social. Young people enjoy games in their socials, while their elders prefer to talk. The young people should graduate into the adult socials just as they graduate into the adult prayer meetings. Moreover, the church is wise that encourages social gatherings in which, under right auspices, Protestant boys and girls and Protestant young men and young women meet together and form friendships which are likely to result in life-long happiness.

Some think that the young people's socials will be too noisy and rough if conducted by the Endeavorers, and favor

a committee of adults to conduct them. What is to be said concerning this plan?

It has no educative value; it does not develop the young people as social leaders, and so is foreign to the spirit and purpose of Christian Endeavor. If the society has a Counsellor who is present at the socials customarily, and if the pastor also is there when he can be, together with an occasional Christian Endeavor Alumnus, the socials will not be noisy and rough, and yet will be conducted by the young people themselves.

What is the function of the Christian Endeavor Social Committee?

It plans the Christian Endeavor socials and conducts them, but always as a part of the Christian Endeavor administration and with the advice on all doubtful points of the Pastor, the Society Counsellor, and the Christian Endeavor President. It is not an independent body, but a committee.

What is the aim of the Social Committee?

It is embodied in the title of one of the books on Christian Endeavor socials, "Social to Save." The Social Committee, no less than the Prayer-Meeting Committee and the Missionary Committee, has the evangelistic motive. It recognizes the importance of the social side of life, and the necessity that Christ should reign there as well as elsewhere in the life. It joins with all the other forces of Christian Endeavor in the aim to win for Christ the whole nature and all the activities of the young people, and it knows that the intellectual and spiritual life cannot be on a high plane if the social life is on a low plane.

What does Christian Endeavor regard as a test of Christian social activities?

Whether or not Christ can be thought of as joining them and approving them. Whether or not the singing of hymns and the offering of a prayer would seem incongruous at the close of the social. The consciousness that the Saviour rejoices in the social stamps it as being really "social to save."

What will Christian Endeavor eliminate from its socials?

Whatever Christ would not approve, such as all gambling games and all amusements with the sex appeal. Christian Endeavor, however, will not throw its emphasis on negatives but on positives, it is never an "anti" society; it is educative, and seeks to drive out the bad with the good.

What shall we say if it is asserted that the young people insist on card-playing and dancing, that all other amusements seem tame to them and that they will not come to socials if these sports are barred?

The answer is the argument of experience. Young people do come to socials that are free from objectionable elements. Undesirable amusements are popular only because nothing better is provided, and most young people lack social initiative and enterprise: they flock with the crowd, they take what is going. Often they are weary in their hearts of the monotony and emptiness of their social life, and find in a bright, brainy, joyous Christian Endeavor social a wonderful stimulus, a pleasure not imagined before. Here as everywhere else Christian Endeavor trusts the young people, believes in their inherent nobility and their readiness to respond to what is pure and true; and this trust is not disappointed.

What is the prime necessity for a Christian Endeavor social programme?

That it be interesting. Young people will forgive almost anything but dullness. A Christian Endeavor social is a failure from the start if it is not carefully planned, drawn from the best Social Committee helps, and full of original thought. Young people must plan it, and not adults, for young people know what young people like. It must go briskly, with no awkward pauses, and to that end everything must be thoroughly prepared in advance, and it will not be a true Christian Endeavor social unless it embodies the Christian Endeavor principle: everybody takes part.

What are the elements of a good Christian Endeavor social?

It must combine mental with physical relaxation and recreation. Young people do not object to thinking, and hard

thinking, in their amusements, provided the games do not require a knowledge which they do not possess. For example, a geography game based on the names of missionary stations would be very unpopular except with Endeavorers that have been pursuing special missionary studies; but a geography game based on the names of any town, river, mountain, country, or other geographical feature that may come to mind would be enjoyed by all. Young people like activity of any sort, and a shrewd alternation of mental and physical amusements is ideal for a Christian Endeavor social.

Can an adequate Christian Endeavor social programme be laid down for all societies?

Every society must form its own social programme, because the programmes must fit the needs and opportunities of the community, and these differ widely. In general, however, an adequate social programme will combine mental and physical recreation, indoor and outdoor amusements. The Social Committee will consider in what direction the young people's recreation is already adequate, and will seek to supplement it where it needs filling out. If it is all given over to dancing, card-playing and the movies, the committee will need to build it up from the beginning along sane lines.

How can Christian Endeavor popularize its social activities?

By filling them with the spirit of brotherhood and of service, which is the spirit of Christ. Let the social leaders of Christian Endeavor make it plain that they are not social prigs or censors. Let them always be constructive and never critical or condemnatory. Let them seek out the wall-flowers, the awkward and timid, and bring them into the charmed circle. Let them never do anything for the social work of the society which they can get any one else to do. Let them be invincibly jolly and perpetually trusting and friendly. If the social leaders of Christian Endeavor are all this and do all this, "trusting in the Lord Jesus Christ for strength," then in time they will revolutionize the social ideals of the young people of the community, and make them such as Jesus Christ will approve and bless.

CHAPTER XVII.

HOW CHRISTIAN ENDEAVOR DEVELOPS ORGANIZERS.

Why should a training society for the church develop the organizing faculty in its members?

This is the faculty of combining persons for a given purpose, of creating and assembling human machinery and filling it with power, as distinguished from executive ability, which takes the machinery and does work with it, and from superintending ability, which keeps the machinery in prime condition for doing its work. The organizing faculty is obviously of prime importance for any institution that wishes to get work done, and must be used before the executives and superintendents can be set to work. Moreover, every new task requires new organization, so that organizers are constantly needed as the work of the church expands and progresses. Any agency which develops organizers is of fundamental importance to the church.

In the early days of Christian Endeavor the objection was often raised that it meant the over-organization of the church; what reply is to be made to this objection if it should be raised to-day?

That organization means life; that the beings most highly organized possess the most life, can do the most things and work with the greatest force. Dead organs, of course, are only a hindrance and a menace and are to be lopped off. Every committee or society that is not functioning and cannot be made to function is to be discontinued, and something that has life in it is to be substituted; but first let us be sure that it is not needed and cannot be vivified, for true organizations are rare and precious. No institution can have too many of them, can really be over-organized; that would be equivalent to saying that a man could be too much alive. It

is possible, however, for an institution to have pseudo-organisms or dead organs.

What is Christian Endeavor's first step in developing organizing power among the Endeavorers?

In the order of logic, though not always, of course, in the order of time in the experience of a given Endeavorer, the first step is to bring the young people into the society, to gather the material for the organization. Thus the Lookout Committee, which is the membership committee, is an organizing as well as a superintending agency. But all members of a Christian Endeavor society, from the President down, are constantly seeking to enlarge the membership. The Christian Endeavor ideal is that of the church, to draw everybody into its work. It does not succeed, any more than the church succeeds, because it must insist that those that come in really desire and intend to do its work; but it is always seeking to arouse that desire and intention. This combination of the most eager outreach for new members together with care that the new members shall strengthen and not weaken the organization, is precisely the combination that can best train the young people for the wise increase of church membership. A Christian Endeavor society that let in every young person in town regardless of whether he intended to do anything for Christ or not would mean in time a church that admitted every one that could be pulled into the membership, regardless of whether he was a Christian or not; and that would mean church disintegration within a generation.

What is the second step in the Christian Endeavor training in organizing?

The forming of a programme. Aimless organization is really no organization at all, though some seem to regard the organization as an end in itself. In the making of a machine one must always clearly understand what the machine is to do. Christian Endeavor societies would be vastly more successful than they are if pastors and Endeavorers comprehended more definitely the purpose of the society as a whole and of each division of the society. To gain this clear understanding is the object of this textbook. Programme-formation is highly necessary for the church, as for all other working

bodies. Training in the making of programmes is therefore a most useful part of our Christian endeavors.

How are Christian Endeavorers trained to make programmes?

All Christian Endeavor unions, from the national United Society down through the State, District, and County unions to the local unions, present programmes to the Endeavorers from time to time. These of necessity are very simple outlines of work, hardly more than the statement of things that every active Christian Endeavor society would do anyway, yet they serve to clarify ideas and direct energies. Also the young people's departments of the various denominations have during recent years more and more formed programmes for their Endeavor societies, and these can be and are more definite, though still of necessity quite general. The Christian Endeavor programme is always so very general that the two do not conflict, but supplement each other. Indeed, the general Christian Endeavor programme is formed by consultation with the young people's secretaries of the various denominations. These programmes are before the President and other officers of every Christian Endeavor union and society, and serve as incentives for their own programme-making, and as models. The local programmes will of course incorporate the general Christian Endeavor programme and the denominational programme, but will add the objectives suggested by local needs and desires. For example, the general Christian Endeavor programme may suggest doubling the number of Tenth Legion members of the society; the denominational programme may urge the Endeavorers to double their gifts to the home and foreign mission boards of the denomination; the local programme may add the raising of money for a new church carpet. For another example, the general Christian Endeavor programme may call for a million new members of Christian Endeavor societies within a certain time; the denominational programme may call for a hundred thousand new Endeavorers within the denomination in the same time; the local programme may call for a house-to-house canvass of the town seeking for new members for the society. Every Christian Endeavor administration is thus encouraged to form a

definite and worthy programme of the work it will try to do.

How is this programme-making carried still further in the society?

Every officer and every committee chairman is encouraged to form his own programme of work, in connection with and in addition to these general programmes. The monthly meetings of the Executive Committee are largely devoted to the making of these programmes for the future, and the review of accomplishment under the programmes adopted in the past. Programme-making is the fashion in Christian Endeavor.

What other drill in organization does Christian Endeavor give?

Every election of officers and distribution of committee places is a training in personnel work, which is of fundamental importance in getting anything done. The desires of the Endeavorers are considered, and many societies ask the members to designate, on slips which they hand in to the Nominating Committee, the kind of work they would like to do next in the society. But the Nominating Committee exercises its best judgment in fitting persons to tasks, having in mind personal development as well as the accomplishment of the tasks. This is a splendid training for the work of future nominating committees in the church. Every officer and committee chairman thus elected must organize his forces, apportion the task or tasks among the members assigned to work with him, and definitely organize his part of the Christion Endeavor operations. This is the beginning of an insight into organization for multitudes of young people, and right here the organizing geniuses of the church of the future start their development.

What takes our Christian Endeavor training in organization into a wider field?

The union work, which every Endeavorer is urged to enter heartily. The numerous union officers and committeemen are constantly faced with large opportunities and urgent tasks of considerable importance. The available force consists of large numbers of young people, scattered over a broad region, found in various churches and denominations. To bring these young people together and organize them in thorough fashion for the

accomplishment of any given object is a task of magnificent educative value whose importance for the church of the future is poorly comprehended by many church leaders. The Christian Endeavor unions have already graduated many organizing giants into the fields of denominational activity, missionary operations, and the great reforms. They will do much more of such work in the years to come.

What is the Christian Endeavor spirit which makes its organizing work successful?

The spirit of co-operation. Christian Endeavor is a society. It teaches the value of united action as against solitary and individualistic action. Personal ambition is almost never seen among Christian Endeavorers. They are not seeking their own glory or even the glory of Christian Endeavor; they are seeking to promote the growth of Christ's kingdom because of their love for the Master. They recognize the magnitude of the tasks before them, they are humble in the presence of the great work, they see that only by working together can anything adequate be accomplished. The arousing of this spirit of co-operation and training it in the fine art of organization is one of the best and most necessary things accomplished by Christian Endeavor.

CHAPTER XVIII.

HOW CHRISTIAN ENDEAVOR DEVELOPS EXECUTIVES.

What division of Christian Endeavor work especially develops executive power?

The work of the Christian Endeavor President—the Junior President, the Intermediate President, the President of the Young People's society, the President of the Christian Endeavor union, the President of the Alumni Council or other graduate organizations. Christian Endeavor affords numerous chances for presidential training, enough chances for all the young people that have in them the making of good executives.

What is the training value of the position of Christian Endeavor President?

The work of the President teaches him to be a good executive, to manage others, draw the best out of them, develop them, and get things done. The President must plan large things, and use many workers to accomplish his plans. He must possess or gain many admirable qualities if he would succeed. The position calls for some one with fine possibilities, and serves to bring out all of them. It is a training opportunity for a young man or young woman absolutely unexcelled in all the range of the church.

For what in the future is the Christian Endeavor President in training?

Every branch of church work requires executive ability, just such ability as a Christian Endeavor President develops. Church work constantly calls for tact in managing others, wisdom and enterprise in planning, vigor and perseverance in accomplishing. Church work needs those who can preside efficiently over meetings large and small, who can handle committees, utilize men and women of diverse talents, supervise undertakings and keep organizations moving. The

Christian Endeavor President is in direct training for all this work.

Why is the work of the Christian Endeavor President the best possible preparation for executive positions in the adult work of the church?

Because the activities of the Christian Endeavor society are in miniature those of the adult church. It would be difficult indeed to name any work of the church which is not illustrated by some division of Christian Endeavor work. In the history of Christian Endeavor there has been no conscious effort to parallel church work, and yet this parallel has grown up and is very striking. It is because the church and Christian Endeavor deal with the same fundamentals of religious needs and experiences, and have been obliged therefore to direct their energies into essentially the same channels. "The child is father of the man," adult religion is an outgrowth of the religion of youth, and it is not at all surprising that a free-moving religious organization for youth should furnish exactly the training that would best adapt its leaders for executive positions in the religious organizations of mature Christians.

Who should choose the Christian Endeavor President?

Primarily, of course, the Endeavorers themselves, for he can do nothing effectively unless he is popular among them; but the pastor and the Society Counsellor will guide the Endeavorers tactfully, and many churches make the Christian Endeavor President an ex-officio member of the church board, requiring that he be merely nominated by the Christian Endeavor society and elected by the church, and that therefore he must be a church member. The position is so important for the future of the church that the church has a right to these safeguards; and close touch with the young people is so necessary for the pastor and the central board of the church that this official recognition of the Christian Endeavor President is eminently wise. If the Endeavorers of any church form in the church a little hostile and discontented clique, the older members of the church have only themselves to blame.

What sort of person will make the best Christian Endeavor President?

He must be humble and teachable, and never a self-pusher, trying to force himself into the chief place. He must have the confidence alike of young and old. He must have the ability to organize, direct, and inspire to action, an ability amply proved by work in the lower Christian Endeavor positions. And above all he must be a sincere follower of Jesus Christ, eager to advance His rule over the hearts of the young people and in the wide world. These are high qualifications, but young people possess them all very often, and the work of the Christian Endeavor society is of such a nature as to develop them and disclose them to any sagacious and intimate observer such as the pastor and the Society Counsellor should each of them be.

How will the Christian Endeavor President best train himself for executive positions in the older church?

By doing his best in the conduct of the Christian Endeavor society and in training all the Endeavorers there. The work of Christian Endeavor is so varied that by managing it well he will gain all kinds of helpful experiences. That work is so firmly based on realities that his management of it will give him a firm hold on Christian principles and a real grasp of the best Christian methods. It is not necessary for him to look ahead toward any larger position than the one he already has.

What furnishes the Christian Endeavor President his chief opportunity for influence?

The meetings of his Executive Committee—the officers and the committee chairmen, the pastor and Society Counsellor being present as often as they think wise. When they come, however, they must keep as much as possible in the background, or they will overawe the President and take from him the feeling of responsibility. The President will emphasize the meetings of the Executive Committee. He will insist on having them regularly, at least once a month, at a regular place (preferably his home), and on a regular evening, which will be scrupulously reserved for the meeting by all concerned. At this meeting the work of each officer and com-

mittee will be taken up in turn, a report being made regarding the work set for each officer and committee at the previous meeting, and definite work being laid out for each for the month to come. There will be earnest prayer for God's blessing on the work, and the evening will close with singing, or simple refreshments, or some other opportunity for happy Christian Endeavor fellowship.

What mistake is a zealous Christian Endeavor President most likely to make?

That of doing the work himself instead of getting others to do it. He should get a firm grasp on the purpose of Christian Endeavor, which is to train and develop for Christ the character and powers of every member. To that end the President will do absolutely nothing himself that he can get any one else to do, even if he knows that he could himself do it much better. They will never learn to do it better if he does it for them. He must learn to find his success in the success of his officers and committees; it is his sufficient triumph to inspire them to win triumphs.

What is the President's relation to the society's plans and programme?

To urge and inspire every society officer and committee chairman to plan wisely and aggressively for his own work. The President, with a view of the whole, will see that no two plans conflict,—that no two, for example, appeal to the general public at the same time. Also the President, having through his membership in the central committee of the church a view of all the church plans, will see that no Christian Endeavor project conflicts with that of any other church organization. The possibility of such conflcts, however, is a very slight and remote danger, though it is uppermost in the talk of those who would abolish Christian Endeavor. A far greater and very real danger is that there may be "nothing doing," that the Endeavorers may not be planning at all. The President is to stimulate their activity in that direction constantly by pointing out some need to this officer or that committee chairman and asking him what he is going to do about it. Thus he will say to the chairman of the Prayer-Meeting Committee, "Don't you think we have been having fewer

prayers lately in our meeting? How are you planning to get more?"

What is the most valuable quality of a Christian Endeavor President in the conduct of society affairs?

Attention to details. Nothing should escape his notice. In the Christian Endeavor society, as in all the larger activities of the church for which Endeavorers are preparing, it is the little things that count most—prompt beginning of the meetings, the remedying of every little fault before it becomes a big fault, seeing that every one has a hymnbook, appointing every leader well in advance, insisting on written reports, and innumerable other details. A showy President may win praise for himself, but for real efficiency he cannot compare with a quiet, observant, faithful officer whose mind reaches out into every corner of his job.

But is there not danger that a Christian Endeavor President may be too quiet?

There is, and a proper balance must be found between self-assertion and obscurity. The Christian Endeavor President must not forget that he is the head of the society, he must take the lead, he must come forward whenever the society is to be represented in its corporate capacity. He should be ready to speak before the whole society a needed word of warning or a deserved word of praise and encouragement. It is he who receives new members into the society, who welcomes visitors and calls on them to have some part in the meeting, who announces the large plans of the Executive Committee, who becomes the ready voice of the society whenever the society should speak as a unit. While he is seeking in every way to develop all the members of the society and make them feel their responsibility, he must remember that he has his own part to perform and that here no one can take his place.

What are the rewards of the faithful Christian Endeavor President?

The consciousness that he has helped to make a company of young people more efficient in Christian work, that he has aided in the great work of providing for the church a reservoir of skilled and ardent workers for the days to come, and the knowledge that he himself has become better equipped for any

post of glorious duty to which he may be summoned by his Lord. All of this constitutes a magnificent reward for a year's self-sacrificing toil.

What other positions in Christian Endeavor besides that of President serve to develop executive power?

All positions that require for their success the co-operation of others. The Vice-President, for example, is to take the President's place in his absence or sickness, and a wise President will make sure that his Vice-President has enough executive work to do to develop his powers; in fact, he will make the Vice-President his partner in all his work. The Secretary has executive work to do, especially in seeing that all the officers and committees present regular written reports. The work of the Treasurer develops executive ability of a high and most useful order. Every chairman of a committee is an executive, developing the great art of getting things done. The more one investigates Christian Endeavor methods the more clearly one perceives that the entire society is a factory busy in the making of religious executives, an agency full of buoyant hope for the church of the future.

CHAPTER XIX.

HOW CHRISTIAN ENDEAVOR DEVELOPS CAPACITY FOR LARGE AFFAIRS.

Why should a young people's religious society have for its aims the development in as many young people as possible of a capacity for large affairs?

Because many of the enterprises of religion to-day are very extensive. Christians are banded together not only in their denominations which are so numerous, but also in a very large number and variety of interdenominational religious organizations, all of which need leaders, and these leaders must be developed and trained. Christianity is making its rapid progress to-day by means of these vast organizations, which occupy the fields of church life, of missions, of charities, of philanthropies, of reforms, of welfare work, of religious education,—a wonderful array of massed Christian activities such as the world has not seen until now, or even imagined. A large book is required merely to catalogue and briefly describe the charitable organizations of a single large city. There is a dearth of men and women for these vitally important enterprises, and the church has no more pressing work than to discover and educate the leaders needed by its own large-scale activities. For this training no other agency is so well fitted as Christian Endeavor.

Why is Christian Endeavor especially well adapted to train young people for the conduct of large religious enterprises?

Because its methods are such as to discover the most earnest and capable young people, to test their sincerity and perseverance, to try them out in virtually all fields of Christian activity on a small scale, and to learn what they are best fitted to do, and to give the fundamental training needed by all servants of the church. Then, Christian Endeavor is so constituted by its wide relations that it can supply within

its own organization opportunities for practice, in a very large way, along virtually all lines of Christian effort. It is the superbly equipped polytechnic institute of the church.

What is the principal agency by which Christian Endeavor trains its members in the management of large affairs?

The Christian Endeavor unions. These are local, consisting of all the Christian Endeavor societies in a town or city, a county or district; then there are the State unions; and finally there is the national union, crowned by the World's Union made up of all the national unions. About eighty different denominations constitute these unions, and in most of them Christian Endeavor is the only young people's religious society.

How does the Christian Endeavor union afford training in the conduct of large affairs?

Each union has a supply of officers and committees even more numerous and varied than those of a local society. The city unions are divided into geographical districts, each of which is a distinct union with its own complement of officers and committees. The unions often hold monthly meetings, though they may meet only quarterly. The Executive Committee of the union usually meets once a month, and the members are so numerous that they constitute a considerable gathering, which is often addressed by the State or even the national leaders. Committee conferences are held, bringing together the committees of different kinds from all the societies for discussions of their special work. The annual convention of the union, even if it is only a local union, is often an affair of moment. The annual conventions of the State unions occupy a number of days with a great variety of gatherings, with a programme as extended as that of a national convention. Their meetings are extended over four or five days, and attended by thousands of delegates. The national conventions are almost invariably the largest gatherings held in their respective countries, and the international and world's conventions are famous in religious history as stupendous and powerful assemblies. Of all of this vast range of large activities the young people are the directors, and often they are the

only managers. Ample halls must be provided, and accommodated to the convention needs. Railroad arrangements must be made, the convention must be advertised in many ways, the convention chorus must be drilled, the programme must be planned, scores of speakers must be obtained, accommodations must be reserved in hotels and private houses, guides must be furnished and drilled, decorations must be set up all over the city, programmes must be printed, literature booths must be provided and rooms for the display of Christian Endeavor work and apparatus, there must be a competent committee on registration, arrangements must be made for the adequate reporting of the convention, speakers must be provided for most of the pulpits of the city if the convention extends over Sunday, badges must be designed and manufactured, often pageants and parades must be organized and other picturesque features, churches for the numerous workers' conferences must be obtained with leaders and speakers for those conferences, a convention photographer must be chosen and instructed, special music for each session must be arranged, with leaders of the devotional exercises, often evangelistic meetings are to be held in the open air and in the shops and in many other places where large bodies of men may be reached; and every practical convention worker will realize that this list, extensive as it is, will be more than equalled by the unexpected calls upon the resources of the committee and their readiness of adaptation to emergencies.

How do the young people meet these large responsibilities?

With a consecrated energy, a tactful wisdom, and a brisk resourcefulness which are the admiration of all men and women of affairs who have watched them. In uncounted instances they have pushed through these very important and elaborate enterprises with conspicuous success. For thorough efficiency Christian Endeavor conventions stand comparison with any set of similar gatherings managed by adults.

In addition to its conventions, what other opportunities for the management of large affairs does Christian Endeavor furnish?

The unions and even the separate societies often conduct

other enterprises of surprisingly ambitious scope. Sometimes they conduct extended excursions. Often they publish papers which are widely circulated. Sometimes they conduct needed charities and philanthropies. Often they conduct, for years at a time, the systematic visitation of prisons, hospitals, asylums, ships, and other neglected places, bringing to them many Christian ministrations. Summer schools of Christian work, summer recreation camps and vacation homes, are other appropriate enterprises. Some of these undertakings have been successfully maintained for decades, for the Endeavorers are not fickle, and these enterprises have a close hold on their pride and affection. The large work that Christian Endeavor often does for the community is described elsewhere in this book, and only a hint of it can be given.

What is the bearing of all this on the church of the future?

Constantly the church of Jesus Christ is reaching out after larger things. The churches are combining more and more in interdenominational enterprises. With a clearer view of the deadly activities of the Adversary has come a deeper sense of the absolute necessity for the united action of the churches and denominations. Each body of churches is coming to feel its responsibility for its share of the vast work of world-redemption, and is determined to meet its full responsibility. Into all this rapidly developing massing of forces Christian Endeavor is pouring its tide of magnificently equipped workers, thoroughly trained to undertake large enterprises and carry them through to triumphant conclusions.

CHAPTER XX.

CHRISTIAN ENDEAVOR AN IDEAL YOUNG PEOPLE'S RELIGIOUS ORGANIZATION.

Christian Endeavor is set forth in this book as an ideal young people's religious society; how does its history back up this claim?

The Christian Endeavor society was established on February 2, 1881. During all the years since that day the society has held its own, ever growing in numbers and influence. Many denominational societies have followed it as a model. Many societies have been started with the purpose of taking its place, have failed to do so, and are now dead. This is one reason for regarding Christian Endeavor as an ideal young people's society: its continued sturdy existence. Pastors and young people alike have approved it. The society lives on in the affections of those that have tried it and proved it good.

What is another reason for regarding Christian Endeavor as an ideal young people's society?

Its flexibility. Christian Endeavor has proved itself able to change, to develop. It does not grow stereotyped. Since it was started it has adopted new pledges, formed new committees, experimented with many new kinds of work. It has shown itself capable of new ideas and fresh methods, ready to test all improvements suggested and accept them if experience proved them worthy. An organization that will do this cannot be superseded; it supersedes itself.

How does the wide reach of Christian Endeavor suggest its permanence?

It has spread into all evangelical denominations, in most of which it is the only young people's religious society. It has proved adapted perfectly to the needs of all, just as the Sunday school has. It has spread to every country of the world, and has been enthusiastically adopted by people of all tongues

and races and the widest diversity of customs. Everywhere it has met the needs of the native churches, and there are national Christian Endeavor unions in all lands. This could not be true of any organization if its roots were not fixed in universal human nature, and such organizations endure.

How does this wide reach of Christian Endeavor aid the development of its members?

It gives them wide views over their own countries and over the entire world. It makes them cosmopolitan in their sympathies and understanding. It gives them the missionary spirit, evangelistic zeal. The fellowship of Christian Endeavor, interdenominational and international, is ideal. The large numbers thus brought into the Christian Endeavor unions afford opportunity for training in the conduct of large affairs. Some of the qualities most necessary for the expanding church of the future are put into Christian Endeavor workers through this wide reach of the society.

At the same time, what is ideal in Christian Endeavor with regard to its denominational relations?

Each society is closely attached to the local church, its activities all running parallel to the church's activities, fitting the young people for the fullest and most efficient participation in the church's activities as they grow up. This cannot be the case with societies formed on plans different from the church plans, on a fanciful basis, or a military model, or with predominant athletic or literary or secular ideas. Christian Endeavor is a church society, exalting church membership, church attendance, and church support. It exalts denominational intelligence, denominational missions, the history, teachings, and organization of the denomination, and finds in the wide reach of its fellowship and in its comprehension of world problems only the greater incentive for intensive denominational work, that its own division of the forces of Christendom may do its full share.

What is unique in the cultural scheme of Christian Endeavor?

Its insistence on the value of the society's progressive independence of adult control, increasing with each older grade of Christian Endeavor, adult superintendence becoming less

and less as the initiative, the experience, and the executive ability of the young people are developed. Christian Endeavor believes that its work should be co-ordinate with that of the Sunday school but not dependent upon it, not only because the fundamental aims of the two are different, but also because their essential methods must be different, the Sunday school relying on adult control, the Christian Endeavor society relying on the self-development of the young people through independent action. Christian Endeavor is an ideal young people's society because it is based on correct and essential pedagogical ideas, which require its separate and independent but co-ordinate and co-operating existence.

What is Christian Endeavor's adaption to the different ages of the young?

In this also it is ideal, being graded exactly parallel to the Sunday-school grades and departments, whatever they may be in the local church, with exactly the same age limits and requirements, and sometimes with the same superintendents. Whatever improvements are made in age adaptations of Bible study can and should be made in age adaptations of Christian Endeavor, the expressional department of religious education.

What is ideal in the thought emphasis of our society?

It is pre-eminently a religious society. It makes suitable provision for the literary, athletic, social, and other elements of young people's life, but its major interest is always religion. It exalts Jesus Christ. Its central thought is the doing of His will. Its activities are all prompted by this motive. This is certainly the ideal emphasis, and leaders that prefer the secular emphasis in the training of youth can hardly be called religious leaders, no matter what may be their nominal position in the church and denomination.

What is ideal in the practical emphasis of Christian Endeavor, its choice of a central activity?

In its selection of the religious meeting as its central activity, about which all its other activities cluster, Christian Endeavor made the ideal choice. The choice runs parallel with that of the church when it made the church service of worship and testimony its central activity. Whatever else the church does, it maintains public worship; and whatever else

Christian Endeavor does, it exalts the gathering of young Christians for the same purpose—the service of prayer, of praise, and of testimony. Christian Endeavor puts the religious meeting in the centre of its scheme and clusters all its activities around it, on the providential analogy of the church for whose work the young people are in training.

What is ideal in the subordinate activities of Christian Endeavor?

Their variety, scope, flexibility, and practicality, together with the training value of all of them. In its selection of developmental tasks tributary to the religious meeting Christian Endeavor considers always their worth to the future church, clearly understanding that only the tasks with a permanent value to Christ's kingdom will take permanent hold of the young people's affections and really develop their powers. Therefore the Christian Endeavor offices and committees are such as train for leadership and service in the church, looking definitely forward to such leadership and service.

What is ideal in Christian Endeavor's appeal to the will of the young people?

Christian Endeavor rests on faith in the inherent idealism of youth, believes firmly that the young respond gladly and promptly to heroic challenges, and dares to face them with their highest duties and privileges and demand their outspoken and definite allegiance to them. This is the substance of Christian Endeavor's insistence on what is called its pledge, which is nothing but the setting up of worthy standards and the arousing of the young people's will with reference to their attainment. This procedure, kept free from legalism and maintained in its original freshness and spontaneity, is an ideal mode of arousing the spiritual energy of youth, and keeping it fixed upon objects that are worthy of its best.

What is ideal in Christian Endeavor's choice of the objects set before the young people for their endeavor?

The ultimate choice of these objects rests of course with the local leaders in the case of each society, but, so far as the general spirit of the movement is concerned, the objects presented to the young people for their prayers and their

practical efforts are the noblest and most inspiring imaginable, nothing less than the ideal efficiency of the local church, the greatest possible strength of the denomination, the most brotherly co-operation of all the churches and denominations, the truest Christian fellowship of all nations and races, absolute honesty in business and purity in politics and brotherhood in toil and opportunity for all, the most determined extension of Christian missions, the most self-sacrificing devotion to the kingdom of Jesus Christ.

What is ideal in the sources of power to which the Christian Endeavorers are directed and on which they rely?

They are the fountains of all spiritual strength to which the church of all ages has turned—the wisdom of Holy Writ, communion with God in frequent prayer, the inspiration and instruction of the church in its regular gatherings for worship and for teaching. Christian Endeavor has turned to these from the beginning for its power and has gained from these all the strength it has. This is the ideal reliance.

What, then, is the appeal of Christian Endeavor and its confident expectation?

It asks that all pastors, all denominational leaders, all teachers in theological seminaries, all thinkers and speakers and writers and instructors in the great field of religious education, shall inform themselves accurately regarding the aims and methods of Christian Endeavor, and concerning the actual results of the society in the churches where it is given the only trial that is honest, a trial in accordance with its essential principles, conducted with sincere zeal and real affection. And Christian Endeavor is confident that its principles and methods are so simple, so true, and so broadly based on the nature of youth and the foundations of Christianity that wherever they are understood and faithfully applied they will result in the best development of young people into successful workers for Christ and the church.

CHAPTER XXI.

THE CLASS USE OF THIS TEXT-BOOK.

This book is intended for the use of classes that may be formed in Christian Endeavor societies, Christian Endeavor unions, and Christian Endeavor summer schools and conventions; also for the use of classes in theological seminaries and similar institutions whose professors wish to give their students information regarding the principles and methods of this agency for the development and religious training of young people.

Expert teachers are of course provided for the students in theological seminaries, and will be easily obtained for Christian Endeavor unions, summer schools, and conventions. The main purpose of the classes in these union gatherings will be to train leaders for the local classes that may be formed as the delegates return home. However, if trained leaders are not obtainable in the local society, nevertheless this book may be studied, since the only essentials for a class leader are that he shall be an enthusiastic Endeavorer and a capable executive. He will ask the questions of this book, lead a discussion of the answers, and direct the class in the supplementary work suggested in this chapter, so far as it may be thought desirable to undertake it. The leader may add to these supplementary suggestions, or use only a part of them, or change them in any way he may wish.

In a society the class may consist of a few only, perhaps of the Executive Committee alone; or the work may be thrown open to all that desire it. One of the best courses would be to have the entire society study the textbook, one chapter a week, devoting to the recitation the first or the last fifteen minutes of a series of Christian Endeavor prayer meetings, with whose spirit and purpose the book readily combines.

Where the classes can give an hour or more to each meeting for recitation and discussion, several of the chapters may be grouped for each day's work, according to the suggestions

given in the next paragraphs. These meetings of the class may be weekly or fortnightly, but should be at least as close together as very other week.

Where circumstances call for covering the book in seven meetings, then take three chapters to a meeting, all but the last meeting, which will consider two chapters. Add a meeting for examination.

If you can give only six meetings to the book, then take three chapters each for four meetings, and four chapters each for two meetings, with an extra meeting for the examination.

A class that wishes to go over the book in five meetings will survey four chapters in a meeting, plus a meeting for examination.

Classes (as in summer schools) that can give only four periods to a study of the book will go over five chapters in each meeting, with an additional meeting for examination.

In conventions it may be necessary to assign only three periods to the study, seven chapters being considered in each of the first two periods and six chapters in the third period, with an extra period for examination.

The following suggestions for supplementary work are intended, of course, for local societies and unions, in which the work can be done leisurely.

CHAPTER I.—WHAT CHRISTIAN ENDEAVOR IS.

1. Ask the questions and obtain from the class the substance of the answers.

2. Discuss the name, "Young People's Society of Christian Endeavor." Will any member of the class suggest an improvement?

3. A three-minute talk or paper: "The Fundamental Aim of Christian Endeavor." Discussion.

4. Each member of the class will prepare in advance and read to the class an original definition of the Christian Endeavor society.

5. Statements of experience: "Elements in Christian Endeavor that I have myself found most valuable."

6. Five-minute paper: "Causes of Christian Endeavor Vitality," followed by discussion.

CHAPTER II.—HOW CHRISTIAN ENDEAVOR OBTAINS ADULT COUNSEL

1. Go over the questions of this chapter, obtaining answers from the class.

2. Debate: "Resolved, that we should elect a Counsellor for our society."

3. If the conclusion is favorable to the idea, discussion of suitable persons to hold this office.

CHAPTER III.—HOW CHRISTIAN ENDEAVOR DEVELOPS DECISION.

1. Go over the questions and answers of the chapter.

2. Debate: "Resolved, that the 'iron-clad pledge' does not need modification."

3. Discussion of difficulties regarding the pledge encountered in Christian Endeavor work, and how they can be overcome.

4. Five-minute essay: "The Philosophy of the Christian Endeavor Pledge."

5. Personal experiences with the pledge, by members of the class.

CHAPTER IV.—HOW CHRISTIAN ENDEAVOR DEVELOPS INITIATIVE.

1. Pass in review the questions of this chapter, bringing out satisfactory replies.

2. Debate: "Resolved that, of all the qualities brought out by Christian Endeavor, initiative is the most important for the church of the future."

3. Discussion: Can any one name ways in which Christian Endeavor develops initiative that are not named in this chapter?

4. Essay: "The Value of Initiative in Secular and Religious Life."

CHAPTER V.—HOW CHRISTIAN ENDEAVOR DEVELOPS SELF-EXPRESSION.

1. Draw from the class answers to the questions of this chapter.

2. Five-minute talk or essay: "The Value of a Full Self-Expression."

3. Discussion: Is the importance of self-expression in reference to Christian Endeavor exaggerated in this chapter?

4. Illustrations of what Christian Endeavor can do in the way of developing self-expression, from the personal experiences of the members of the class and from their observation.

CHAPTER VI.—HOW CHRISTIAN ENDEAVOR DEVELOPS BREADTH OF VISION.

1. Discuss the questions, eliciting the substance of the answers given in the book.

2. Five-minute essay or talk: "Breadth of Vision and Its Blessings."

3. An experience meeting: "How Christian Endeavor has enlarged my intellectual horizon."

4. Debate: "Resolved, that the Christian Endeavor society gives the breadth of view needed by the church of the future."

5. Talk by some missionary worker: "Improvements in Missionary Study and Activity Which Our Societies Should Make."

CHAPTER VII.—HOW CHRISTIAN ENDEAVOR DEVELOPS FIDELITY.

1. Propose the various questions, leading a discussion of each.

2. Five-minute essay: "The World's Need of Fidelity."

3. Discussion: "Can any one suggest modes of arousing the spirit of fidelity that are not in operation in the Christian Endeavor society?"

4. An experience period: Cheering instances of Christian Endeavor fidelity which we have known.

CHAPTER VIII.—HOW CHRISTIAN ENDEAVOR DEVELOPS PRACTICALITY.

1. The members of the class will give the answers to the questions of this chapter.

2. Presentation of a model list of Christian Endeavor committees for local use.

3. Discussion: "Improvements that might be made in committee work as at present conducted in our society."

4. Exhibit of model Christian Endeavor publicity.

5. A survey of the agencies of good literature in the com-

munity, suggesting lacks which Christian Endeavor may supply.

6. Demonstrations: An ugly arrangement of cut flowers; a beautiful arrangement of cut flowers; an ugly motto; an artistic motto.

7. Demonstration: Good musical features for next Sunday's Christian Endeavor topic.

8. Question-box on the work of the Lookout Committee.

CHAPTER IX.—HOW CHRISTIAN ENDEAVOR DEVELOPS FINANCIAL ABILITY.

1. Canvass the questions asked in this chapter, obtaining full answers.

2. Talk or essay: "Money and the Kingdom."

3. Discussion: "Best methods of money-raising." Try to get for the leader of this discussion some wide-awake treasurer of another society.

4. Suggestions by the members of some class of objects to which the society is not now contributing but should contribute.

CHAPTER X.—HOW CHRISTIAN ENDEAVOR DEVELOPS FELLOWSHIP AND DEMOCRACY.

1. The questions will be asked by the leader and answered by the class.

2. Debate: "Resolved, that the Christian Endeavor fellowship is as broad as it can be made without preventing the results sought by Christian Endeavor."

3. Discussion: How to enlarge the fellowship of our Christian Endeavor union.

4. A talk on the subject of this chapter by the president or other leading officer of the Christian Endeavor union.

CHAPTER XI.—HOW CHRISTIAN ENDEAVOR DEVELOPS A COMMUNITY SPIRIT AND PATRIOTISM.

1. A quiz on the questions and answers of this chapter.

2. A talk by some town officer or other public-spirited citizen: "What Our Town Most Needs."

3. Three members of the class will make proposals for community tasks which the Endeavorers may be asked to undertake in the near future.

CHAPTER XII.—HOW CHRISTIAN ENDEAVOR DEVELOPS CONSECRATION.

1. The leader will ask the questions and the class give the answers, in substance.

2. Debate: "Resolved, that the Christian Endeavor consecration meeting is the best way to gain the ends which it seeks to gain."

3. An experience meeting: "Blessings which I have derived from the Christian Endeavor consecration meeting."

4. Five-minute essay: "How Real Consecration Will Show Itself in Life."

CHAPTER XIII.—HOW CHRISTIAN ENDEAVOR DEVELOPS THE DEVOTIONAL LIFE.

1. Propound the questions, eliciting full replies.

2. Definitions of the devotional life, by the members of the class.

3. Hindrances to the devotional life,—experiences related by members of the class. How Christian Endeavor overcomes those hindrances.

4. Debate: "Resolved, that the Christian Endeavor pledge is not too strict in its requirements regarding daily devotion."

CHAPTER XIV.—HOW CHRISTIAN ENDEAVOR DEVELOPS CHRISTIAN LEADERS.

1. The leader will ask the questions in this chapter and the class will give the answers.

2. Five-minute talk or essay: "Christian Testimony."

3. Question-box on the Christian Endeavor prayer meeting.

4. Symposium: New ideas for our prayer meetings; by all the class.

5. Discussion of leaders' plans for three of the coming Christian Endeavor prayer meetings.

6. Debate: "Resolved, that every Christian should cultivate the ability to pray in public."

7. Prayers for more of the evangelistic spirit in our Christian Endeavor societies.

CHAPTER XV.—HOW CHRISTIAN ENDEAVOR DEVELOPS BIBLE-USERS.

1. Drill on the questions and answers of this chapter.

2. Brief talk or essay: "The Bible a Fundamental in Christian Living."

3. Discussion: 'How can we get more Bible into our Christian Endeavor meetings?"

CHAPTER XVI.—HOW CHRISTIAN ENDEAVOR DEVELOPS SOCIAL ABILITY.

1. A quiz on the points of the chapter, bringing out full answers to the questions.

2. Discussion: "Elements that will enter into a model Christian Endeavor social."

3. A frank analysis of the social life of the community, showing what reforms are needed.

4. Three members of the class will suggest ways in which Christian Endeavor can seek to improve the social life of the community. General discussion of the suggestions.

CHAPTER XVII.—HOW CHRISTIAN ENDEAVOR DEVELOPS ORGANIZERS.

1. A careful canvass of the questions and answers of the chapter.

2. Three-minute talk or essay: "The Value of Organization in a Church."

3. Debate: "Resolved, that the church in general is not over-organized."

4. Presentation of a programme for the next year's work of the local Christian Endeavor societies or society, with discussion.

CHAPTER XVIII.—HOW CHRISTIAN ENDEAVOR DEVELOPS EXECUTIVES.

1. The leaders will ask the questions in this chapter, eliciting from the class the answers, in substance.

2. The President of each of the Christian Endeavor societies of the church will present an outline of his plans for his society. The class will discuss each outline.

3. Some Christian Endeavor Alumnus who has been a Christian Endeavor President will tell what gains came to him from the work.

4. Prayers for the work of the Christian Endeavor Presidents.

CHAPTER XIX.—HOW CHRISTIAN ENDEAVOR DEVELOPS CAPACITY FOR LARGE AFFAIRS.

1. A drill on the questions of this chapter.

2. Talk by some pastor: "Christianity, the World's Largest Enterprise."

3. Presentation, in a chart or diagram, of the outreach in many directions of the local Christian Endeavor society, and the unions, local, State, national, and worldwide.

4. Several members of the class, previously appointed, will suggest large enterprises which might advantageously be undertaken by the local Endeavorers. General discussion.

CHAPTER XX.—CHRISTIAN ENDEAVOR AN IDEAL YOUNG PEOPLE'S ORGANIZATION.

1 A drill on the questions of the chapter.

2. Symposium: Additional reasons for regarding Christian Endeavor as an ideal young people's religious society.

3. Three members previously appointed will suggest changes in Christian Endeavor which they would like to see tried.

4. Five-minute talk or essay: "The Golden Fruit of Christian Endeavor."

5. Prayers of thanksgiving for Christian Endeavor, what it is, what it has done, and the future that lies before it. Prayers for God's blessing on this study which is now completed.

Progressive Christian Endeavorer.

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Examination Conditions.

Because local and State Christian Endeavor unions are likely to engage in special campaigns and contests involving the securing of Progressive Christian Endeavorers under competitive conditions, certain uniform requirements will be appreciated as necessary in the interest of fairness and thoroughness.

In order that the examination in "Progressive Endeavor" may be equally comprehensive everywhere, the United Society announces the following conditions under which the title, Progressive Christian Endeavorer, will be conferred:

1. That a final examination be given, and that this examination be on the book as a whole. (We recommend that throughout the study chapter tests or tests on two or more chapters at a time shall be given.)

2. That final examinations be always written.

3. That not less than one hundred questions, *taken from the book itself*, be asked.

4. Where examiners desire to use fewer questions, such lists of questions should be submitted to, and approved by, the United Society of Christian Endeavor before they are used.

The examination should be conducted by a committee of three or more appointed by the society or union. It is desirable that the committee should be composed of the older Endeavorers, and that, if possible, at least one member should be a pastor.

Verbatim answers are not required, but the answer should be so clear as to show that the candidate thoroughly understands the problem and its solution.

A blank similar to the one on the next page should be filled out and returned to the General Secretary of the United Society of Christian Endeavor, Boston, Mass., who will issue the

certificate. After he is thus enrolled, the Progressive Christian Endeavorer is entitled to use the letters, "P. C. E.," after his name in all Christian Endeavor correspondence, and to wear the Progressive Christian Endeavorer pin, which can be secured only by applying to the United Society of Christian Endeavor; price, $1.00; material, rolled gold and enamel.

Examiners' Report Blank.

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This is to certify that

Name .....

Address .....

.....

has passed an examination in "Progressive Endeavor" according to the rules laid down by the United Society, with a rating of.....per cent, and is entitled to the degree, Progressive Christian Endeavorer ("P. C. E.")

Enclosed please find a two-cent stamp for the certificate which is to be sent.

Yours truly,

.....

.....

.....

Committee.

Address .....

Date .....

William Carey Int'l University
3 1539 0070633